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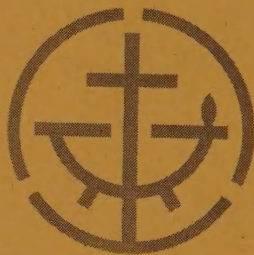


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THE JUNIOR
WORKER AND WORK

JOSEPHINE L. BALDWIN

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THE WORKER AND WORK SERIES

HENRY H. MEYER, EDITOR

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THE JUNIOR
" WORKER AND WORK

By
JOSEPHINE L. BALDWIN

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A WORD TO THE STUDENT

As in the affairs of men, so in the development of character during childhood and youth, there are tides which, taken at their flood, lead on to victory. Such a flood-tide period in the religious life of every normal boy and girl is that brief stretch of time called later childhood and known in Sunday-school nomenclature as the junior period. It covers approximately the years nine to eleven or twelve.

During this period, which is one of rapid transition, the traits and interests of earlier childhood give way to those of full-fledged boyhood and girlhood. Physical and mental changes bring strange premonitions of riper years. There are noticeable a dawning social consciousness, a growing recognition of right and wrong, and an awakening conscience. These are first steps toward independence in moral conduct. In the inner realm of the spirit growth is likewise rapid, bringing to the life of the boy and girl a first religious crisis with a spiritual awakening that marks a flood tide of opportunity for leading the individual boy or girl to personal decision for Christ.

The work of religious nurture and training during this important period is the theme of this book, which is intended especially for teachers of junior pupils in the church school. The author, Josephine L. Baldwin, is the well-known writer of the Graded Lessons for the junior years. She speaks as one having authority, but in language that every teacher and every parent can understand. The book makes possible self-improvement on the part of those who cannot attend a teacher-training class, or whose previous opportunities for reading and study have been meager. It is suitable for use in training classes, as a specialization unit for the Junior Department. It is intended to supersede the earlier manual bearing the same title.

HENRY H. MEYER.

New York, October 1, 1919.

CHAPTER I

THE TEACHER'S OFFICE AND OPPORTUNITY

1. The aim of religious education. The purpose of a school of any kind is so to affect the environment of children and youth as to enable them to become men and women having sufficient knowledge, judgment, and moral vigor to bear well their part in the life of the community. The purpose of the Sunday school includes all this, and adds to it that which makes possible the highest attainment in human character, for the Sunday school stands for religious education; and religion is the only sure basis for personal morality, good citizenship, and social efficiency. "It insures soul health; it neutralizes the self-motive and substitutes the all-mastering and all-constraining motive of love." Therefore the only adequate education is one through which religious motives are brought into control of the growing powers of the unfolding life. Facts must be given by all teachers, and those facts comprehended and remembered by the pupils. There could be no education without them, for they are the raw material with which instruction deals; but they must always remain means to an end, and not an end in themselves. Knowledge is given that it may influence behavior and so ever lead to higher knowledge and more worthy conduct.

2. A changed point of view. Some years ago a group of Sunday-school teachers gathered together to formulate a statement of what they wished to accomplish for the children during the junior period. When the aim was summed up at the end of the discussion, it resolved itself chiefly into an outline of Scripture passages, hymns, and catechism which the children should have committed to memory, and Bible stories they should be expected to know.

These teachers were not in any sense indifferent to the serious task of character-building for which the Sunday school stands. They were eager to do the best possible things for the children and thought that the way to accomplish their purpose was by putting the Bible in the center and making the child conform to it and to denominational interpretations of its teachings. They expected the body of truth taught to the child to have an influence upon his life, but the virtues looked for were largely individual rather than social.

Nearly thirty years later a group of leaders in religious education spent several days outlining a standard for the elementary departments of the Sunday school.¹ In the years that had intervened the whole educational world had been engaged in an intensive and purposeful study of the child. Before this time educators in general had considered it unnecessary to study any but adult life, for children were supposed to be simply miniature and immature adults. As soon as the child was studied it became evident that he is not in any sense a little man or woman, and that he has interests, characteristics, and spiritual needs differing widely from those found in adult life. As the study progressed it was seen also that the child is not the same in any two of the various stages through which he passes in his progress toward maturity, and that his needs are correspondingly different. These facts, which are so well understood now as to seem almost axiomatic, have caused a revolution in educational methods.

The new point of view also has produced a marked effect in the realm of religious education. The innovation could hardly be more clearly shown than by a comparison of the two aims just mentioned. The dominating note of the first was knowledge; in the second it is life and conduct. In the first it is apparently assumed that the child was made for the Bible; in the second it is clearly evident that the Bible

¹ For the junior standard see Appendix A.

was made for the child. The test of the instruction under the old regime was the answer to the question, What does the pupil know? In the new the test question is, What has the pupil become? The aim is not simply to equip the individual for right living but to help him to become a power for good in the world. It is not sufficient that he be good; his highest development demands that he be also efficient. As one of the means to this end in all plans for religious education the great facts of Scripture are taught, and hundreds of texts and passages are given for memorization before the child enters his teens. But they are all intended for present definite use and not for some possible future benefit.

3. The teacher's opportunity. Childhood considered as a strategic time for instruction has been likened to a tiny stream that, starting from a spring, flows in a rivulet down the hillside. At this stage it may be easily turned from its course and made to flow in another direction. When it has become a mighty river it sweeps irresistibly on its settled way. Childhood also has been compared to clay, which at first is plastic and may be molded into any form one desires, but later hardens and becomes as adamant. Again, children are said to be like young saplings, which may be left to bow to the dictate of the strongest wind that blows until they grow to be misshapen and unsightly trees, or may be so guided and held while young and weak that their later growth will be straight and shapely.

There is a germ of truth in all of these similes, but they are all inadequate. A child is made in God's image and, as the child of a King, has been granted that most godlike of all gifts—the power of choice. A brook cannot change its own course. Clay as it hardens must retain the shape that has been given to it. The saplings must grow into beauty or ugliness of form according as circumstances decree. But the child may choose, and on his choice depend his character and destiny. The problem of education is not, therefore, simply to map out a course that the pupils

are certain obediently to follow. It is not to fashion a character in the beauty of holiness as one would mold clay, for in a very real sense the child must do his own fashioning. It is not to strengthen a life as one places a box around a tree within the confines of which it must grow.

4. The teacher's task. Bishop Vincent has said, "The Christian life is made up of knowledge and love working together, operating upon the will to produce energy." The task of the Sunday-school teacher is to lead his pupils into the Christian life by imparting knowledge, awakening and strengthening love for the right, and directing their new energies into normal avenues of expression. He must give to his pupils such examples, nurture, and culture as will make good and honest things pleasant to them, to the end that they may choose to do them. The Christian life presented to the child must be one that it is possible for him to live joyously and earnestly now; not the one to which he may be expected to attain when he is fifty years old. He cannot normally live the life of an adult Christian, but his religion may be just as pure and true and efficient in its way as that of his father or grandfather, and his religious experience is just as valid for him as theirs is for them. "Be ye doers of the word and not hearers only" is the junior motto, and obedience to this command is essential. The teacher may both teach and live the Word, and the pupil may both read and study it; but unless the practices of the pupil are in accord with the truth that he learns, his knowledge is vain, and his teacher's efforts have failed.

5. The teacher's character and training. There is no task among all those in which God permits us to be colaborers with him so far-reaching and so momentous as that of child nurture. Since this is true, no one may undertake the work lightly or without preparation. It demands, first of all, knowledge of the child, knowledge of his moral and spiritual needs, interests, characteristics, and capacities. The complexity of this study is evidenced by the fact that no teacher is expected to know childhood in all its

phases of development. Each is required to specialize as a teacher in some one group in which there is only a short range of years. In addition to the careful study of the group characteristics the teacher needs to know each individual pupil, for no two are alike, though all in the group will have some characteristics, interests, and needs in common. If he is to teach effectively, the teacher must know the laws of teaching and use methods based on those laws.

The work of the teacher demands not only the knowledge gained from books but that which comes from the experience of a genuine Christian life. "We teach a little by what we say, more by what we do, most of all by what we are." No one can lead a child in the path of righteousness who is not going that way himself.

This work calls for enthusiasm. There will be hindrances and discouragements many, and to conquer them one must have a certain fervor, intensity, and vehemence—a sort of holy pugnacity which refuses to be downed by obstacles or difficulties. When these are joined with faith, courage, and hopefulness, enthusiasm is born.

Then there must be patience, perseverance, and love. Patience is uncomplaining steadiness in doing. Perseverance carries the work on with persistency and tenacity to its completion. Love is that which glorifies the whole, and makes the highest accomplishment possible. The teacher who loves the children and is a loving follower of the Lord Jesus Christ finds delight in teaching. He does not wait for exactions but leaps with gladness to every opportunity for service. For him "must is lost in may, and sacrifice is highest joy."

The source of power. The prospective teacher who reads these words may be ready to exclaim with the psalmist, "It is high, I cannot attain unto it." If it were necessary to undertake the work in one's own strength alone, it is certain that none would dare attempt it. But He who intrusts to us this important service does not demand

that we be sufficient for it in ourselves. He has said, "My grace is sufficient for thee: for *my* power is made perfect in weakness." "Not by might, nor by power, but by my Spirit, saith Jehovah of hosts." We are "laborers together with God," and to those who work with God all things are possible.

QUESTIONS AND SUGGESTIONS

1. What is the aim of religious education?
2. Why is the mere impartation of knowledge insufficient? Is this true even when all the facts presented are taken from the Bible?
3. What is the purpose of all education? Is it possible for secular education alone to meet the needs of the children? What is it that religious education gives that the other cannot furnish?
4. Why are the similes of the brook, the clay, and the tree inadequate when used to show the possibilities of training children?
5. What is the task of a junior Sunday-school teacher as you understand it?
6. What ought a Sunday-school teacher to know?
7. What should be his attitude toward his work?
8. Describe an ideal teacher from your point of view, listing the characteristics in what you consider the order of their importance.

CHAPTER II

THE JUNIOR AT HOME

1. One-sided child study insufficient. To understand a child fully it is necessary to be acquainted with him in all the important relationships of his life. It is not the real child who comes to Sunday school. The environment that he finds there, the spiritual atmosphere, and even the Sunday garb in which he is clad act on the average child as a sort of straitjacket and so repress him that his normal self cannot be seen at all. With some children the effect is just the reverse. They are the irrepressibles who seem to be stimulated to do and say all the things that they know should not be done and said in a Sunday-school room. In either case it is not the real child that we see. It is also true that the child who lives in the home is often not the same as the one who studies in the schoolroom, and neither bears much resemblance to the one seen on the playground. Certain peculiarities of temperament and disposition will in the long run manifest themselves everywhere, but it is impossible to know the individual as a whole until we see the way in which he reacts to all the different kinds of environment in which his life is lived.

2. Book study alone inadequate. The study of books alone, no matter how thorough or long continued it may be, will never enable a teacher to know children. The illuminating facts that have been gained through the scientific study of childhood are intended to show one how to approach the study of individual children. They furnish a standard by which to judge. They enable the teacher to know what impulses, interests, and characteristics are developing or may be expected to develop in the period in which he is working. To know these in the beginning saves time and prevents the necessity for blind experimentation.

Without such knowledge the teacher must rely on instinct, which is always an uncertain guide—occasionally right, but more often wrong. This and the following chapters are intended to help the teacher study his pupils with an understanding of their limitations, an appreciation of their possibilities, and an intelligent sympathy with their interests.

3. A typical day in a home. Two sisters who had not seen each other for three years were enjoying to the full the opportunity of being together once more. The younger, Mrs. Graham, with her two girls—Margaret, aged seven, and Dorothy, eleven—was visiting in the home of the elder, Mrs. Leslie, who had two boys—John, who was almost eleven, and Wallace, fifteen. It was the first morning of the visit, and the sisters were sewing in the cheery living room. As they sewed they talked, and their conversation ran something in this wise:

(1) *Slow physical growth.* "Do you remember, Lois, when you were visiting me three years ago how impossible it was for me to keep Dorothy's dresses a reasonable length? She seemed fairly to shoot up out of them. I lengthened them three or four times, and often gave them away before they were worn out because they could not be pieced down any further. Now, this dress is actually shabby and has not been lengthened once. If the child were not so well, I should be worried because she grows so little."

"I can understand your surprise. It was just as difficult for me to keep John in clothes; and always when we bought a new suit, he was delighted because he required one that was marked a year older than his age. Last spring he could not believe his eyes when he saw that the next-sized suit was too large. He looked as if he were almost ready to cry as he said to the clerk: 'I have been wearing an eleven-year-old suit all winter and surely ought to need a twelve by this time.'"

(2) *Growing independence.* "Well, there is one thing certain: Dorothy may not be growing physically as rapidly as she did, but she is developing in other ways so fast that

I get out of breath trying to keep up with her. If it were not for Margaret, I should feel bereft, for Dorothy is not mother's girl in just the way that she used to be; she has grown independent and likes to do for herself many of the things it has always been my delight to do for her."

(3) *Influence of the gang.* "Yes, I have known that feeling too, but the hardest part of it comes to me in another way: I know that my boy must do things for himself in order that he may learn to do them. He is getting to the place where he likes a measure of responsibility, so I have given him certain things to look after in the home which are left undone if he neglects them. The thing that troubles me sometimes is the growing influence of his playmates in his life. He is a member of a small club of boys who call themselves 'Tribe G. I. T.' I am sure they would be together every waking moment and sleep together in some cave if they could. Until a year or so ago the ideals of the home were John's ideals, and the center of his loyalty was here. Now I see plainly that his loyalty has shifted to the group, and that his ideals are coming to be theirs."

"Do you mean that John is any less loving or that his ideals are lower?"

"No; he is as fond of us as any boy can be of his parents, and his ideals are not lower but different—that is all. It will work out all right, I suppose. Wallace went through the same experience, but was not so intense as John is in his devotion to the 'gang.' I am not really worried, for I know the boys, and our lower garden is their camping place. You must get John to take you down and show you their tepee and all the other paraphernalia in which they take such delight. John is as open-hearted as the day and tells me most of the things that are said and done by the tribe—everything, in fact, except the things that are 'deed-and-double-deed, cross-your-heart' secrets, which no one of the tribe may divulge."

(4) *Sex aversion.* "Is it because of John's interest in

these boys that he does not enjoy playing with Dorothy as he did three years ago?"

"Oh, no; he began to dislike playing with girls before the tribe was formed. He says girls are silly and want to play with dolls all the time, to play house and go calling, or sit in the house and make doll's clothes. Mary, who lives next door and is just John's age, fully reciprocates his feelings. They used to be the best of chums; but now Mary tells her mother that John and his friends are rough and rude, that they do not care whether their hands and faces are clean or not or how their clothes look. Neither she nor Dorothy will play the part of Marianne in the moated grange, I fancy!"

"No, indeed," laughed Dorothy's mother. "Dorothy confided to me this morning that she thinks girls are much nicer than boys and she wished that Aunt Lois would not ask John to play with her."

"It is evidently mutual, then, but doubtless both of them will meet with a change of heart before many years. I find that Wallace has no aversion to the fair sex, and he is as careful about his appearance and the color of his tie as his brother is indifferent to all matters of dress."

(5) *Strength, health, and endurance.* At this moment John burst into the room, his face aglow. "Oh, mother, Mr. Mason says he will take all the boys in our class on a hike to Bear Mountain this afternoon. May I go? We are to take a lunch, but we'll be home before dark."

After John had been provided with a lunch and had departed with a whoop of joy, his aunt inquired the distance to Bear Mountain and, when told, asked: "Is not twelve miles a long walk for John?"

"No, he seems to have a wonderful power of endurance these days, and his health is excellent. When he was younger he caught everything in the way of disease that was catchable, from colds to scarlet fever. Now he is never ill, and if he were not hiking to Bear Mountain, he would be doing something equally strenuous."

(6) *Interest in collections.* After the evening meal the family gathered in the library, and some of the day's adventures were recounted by the children. John was about to describe the hike to Bear Mountain when an exciting diversion occurred. John's mother went to put something into a utility box in one corner of the room. She gave a scream when she raised the lid, and let it fall with a bang.

John was at her side at once, saying, "They won't hurt you, mother; they are just garter snakes."

"But my dear boy, what do you want them for, and why are they here?"

"Everybody in the tribe has a collection of some kind, and we want them all to be different. The other boys have taken about everything there is, so I couldn't think of anything but snakes; and when I got these I didn't know any other place to put them."

The serpents were soon expelled from the erstwhile paradise, for John's father helped him to find a suitable box and suggested an isolated spot where he might keep it.

(7) *Reality and heroes.* The hour before bedtime was always a story hour; and when tranquillity was restored after the snake episode, the time for stories had come. Margaret was given first choice and asked for a fairy story. Dorothy wanted a true story. John stipulated that his story also be true, but added that to be first class it must have fighting and several hairbreadth escapes in it.

John's mother was what is called "a born story-teller," which means that she had trained herself so well in the art that it seemed to be second nature to her. The hour was one of delight to old and young, for at no time is it more evident that we are all "children of a larger growth" than when we are listening to good stories well told.

As the last one was finished, Wallace asked if anyone had read the account in the day's paper of the way in which two men had rescued a friend who had fallen down a cliff. He described vividly the difficulties of the task and its dangers to the would-be rescuers; told how one became

dizzy and faint-hearted and finally gave up, saying it could not be done, and how the other persevered alone and at last brought the man to a place of safety. "My!" he exclaimed as he finished the story, "wouldn't I like to have grit enough to do a thing like that!"

QUESTIONS AND SUGGESTIONS

1. Is it possible for a Sunday-school teacher to know his pupils in their home life? in their school life? How will acquaintance with the home and school conditions and with parents and school teachers help?

2. What is the value of child study through books?

3. Write out a list of the physical, mental, and social characteristics that Dorothy and John exhibited.

4. If you were teaching a class the members of which were bound together in a "gang" would you attempt to break up the gang or try to work through it? Was John's mother wise in her way of dealing with the question? Give reasons for your answer.

5. Would it be best to put junior boys and girls together in a class? Would you have them together in a Junior Department? (There are just as cogent reasons why the children should be together for worship, drills, and all the general exercises of the department as there are for keeping them apart in the close association of the classes.)

6. It has been said that "the junior period is a time when the great fundamental truths of the Bible make a tremendous appeal." Upon what interest is this statement based?

7. What was it that stirred in Wallace a desire to achieve something heroic? Do you think John and Dorothy enjoyed hearing that incident? Would it be likely to have the same effect upon them as it had upon the older boy?

CHAPTER III

THE JUNIOR AT SCHOOL

1. Kindergarten methods. If you were to visit an up-to-date kindergarten class in the public school you would find that everything the child uses, sees, or hears is adapted to meet his physical and mental limitations and arouse his latent possibilities. Because his legs are short, the chairs are low, and for the same reason the pictures are hung low upon the walls. Many outlets are provided for his superabundant physical activity; these are not merely safety valves but constitute an important part of his training. The stories, the circle talks, and even the handwork periods are short, because a child of this age has no power of continued application or of voluntary attention. His strong verbal memory is used in the learning of songs and short verses whose content he can understand. His vivid imagination is cultivated. As his vocabulary is very small, the words the teacher uses are carefully chosen, that they may be within his comprehension. His sympathy is awakened and given opportunities for expression. He is taught politeness, kindness, and courtesy through imitation and the doing of suggested kindly acts. The materials he uses minister to his taste for bright colors. The arrangement of the room, the growing plants, and the pictures are all silent influences intended to be potent factors in his education. He perceives that which the senses bring to him and becomes acquainted with the great, new, wonderful world about him through observation, experimentation, and questioning concerning his sense perceptions.

The writer sat near a little child on a short railway journey recently. As we stopped at a station she asked, "What is this place?"

"Watsessing."

That was a new word to the child, and she laughed as she said, "'Sessing! That's funny."

The track is depressed at that point, and the cut with its bridges shut out the sunlight. Wonderingly the little one asked, "Is it dark?" She evidently was quite sure the sun had not gone down, but did not understand how the darkness she was experiencing could be produced in any other way. The primary instinct of curiosity is strong, and leads to constant questioning. It is in this way that the child becomes acquainted with his environment.

2. Schools using similar methods in the grades. In the primary period the physical activity is almost as great but is more controlled. The imagination is still vivid, but the child is now able to distinguish between fact and fancy. The power of sustained attention is weak. The senses are as alert and keen as they were in preceding years, but the child has gained enough knowledge and experience to enable him to understand better the reports that his senses bring to him. He has no sense of time, and it is only toward the end of the period that the sense of location develops.

In every school the attempt is made to take advantage of the natural interests of the period, but the curriculum and methods prevailing in most schools make it necessary to force upon every child a body of knowledge for which he has as yet no intellectual or practical use. If it should be your good fortune to live near one of the schools in which the education is based on the native capacities of those taught and conducted wholly on the new educational principle,¹ you would find that there the large need of the child for physical exercise is abundantly met in his work as well as in his play. That a child must have exercise if he is to be healthy has always been known, but the idea

¹ Such as that conducted by Mrs. Johnson at Fairhope, Alabama, the Elementary School of the University of Missouri, at Columbia, and Public School, No. 26, in Indianapolis, Indiana. See *Schools of To-morrow*, by Dewey.

that he may be educated through the activities his physical well-being requires is a recent discovery.

In these schools advantage is taken of the child's love of nature to acquaint him with the world of nature in which he lives. Many stories are told both by the teacher and the pupils. Knowledge of geometric forms, weights and measures, numbers, and language is not acquired first through formal study, but is gained as it is needed to meet the problems that arise in work and play. In this way it is made vital and becomes a permanent possession, for "that is best known which is known through experience."

3. The importance of the junior period in education. The study of the mental characteristics of children from nine to twelve shows at once the great importance of the period from the point of view of the educator. The brain, which grows very rapidly in the earlier years, is almost as large as it ever will be when the child is nine years old. In fact, it has then attained nine tenths of its full size. In the ensuing years there is a rapid development in brain organization. Habits of thought, feeling, and doing easily become fixed. The memory is not only strong but retentive.

(1) *The reading age.* The ability to read is unquestionably the greatest single acquirement ever attained in life. Through it all the treasures of literature are opened; and the path of knowledge, which must remain narrow and circumscribed without it, becomes an ever-broadening highway. When the normal child is nine years old he knows how to read, not simply in a school reader but with greater or less facility in any ordinary book. As ease in the process is attained, reading becomes one of his major interests.

(2) *Sense of location and time.* The interest in geographic studies both begins and matures in this period. The sense of time dawns at the beginning of the period, but the children are not interested in the study of history as such until later. Their instruction at first is entirely through interesting stories of events and heroic deeds taken

from history. The educational importance of these stories is shown in the fact that there is a rapidly growing tendency to imitate historic characters rather than acquaintances. During the junior years this tendency rises from about thirty-five to eighty per cent.

(3) *Physical and mental activity.* Physical vitality, with a corresponding irrepressible activity, here reaches its highest point. It grows more and more purposeful and varied year after year, and, if properly directed and given free expression, becomes the most potent force for training the child in social efficiency.

The mind is less passive, no longer simply receiving impressions and looking for new ones. The primary child begins to think about the things he perceives and to realize relationships. This process goes on rapidly; and as the mind develops, the faculty of reason is strengthened. It is weak in juniors, for no faculty springs into being full-fledged; but the fact that it is growing rapidly makes it the more important that opportunities shall be given for its proper exercise. Puzzles are an unfailing delight; and even a lesson that would otherwise be found irksome, if it introduces the puzzle element, will be interesting.

(4) *Interests and limitations.* The junior child still lives in the concrete. He cannot understand abstract statements, hence the truth, to reach him at all, must come to him in story form. Like the younger children he is very fond of stories, and this is the last period in which the story makes its greatest appeal. The junior is also exceedingly literal and matter-of-fact. Neither material symbols nor language that is symbolic convey any meaning to him. To understand symbols one must run two trains of thought side by side at the same time. It is as much as a junior can do to keep one on the track. He has as yet little power of voluntary attention—so little, in fact, that if he is to gain the greatest benefit from his study, he must not be required to concentrate on one subject more than twenty minutes at a time.

This is the first period in which the championship of a cause appeals. In many of our grammar schools the children have formed civic-improvement clubs and, when so enlisted, always are found to be enthusiastic champions of protection for the trees, kindness to birds and animals, clean streets, and hygienic conditions generally.

This has been called the period of "artificially weighted interests."² Work as such is not attractive, though it becomes so when the result to be achieved through the effort is considered worth having. Close application in study is a bore except when it is the method through which some earnestly desired information is to be obtained. Since it is necessary that the child shall both work and study if he is to be educated, his natural distaste for formal effort must be overcome by providing incentives attractive enough to overbalance his repugnance. Competition and rivalry are strong among juniors. They desire pre-eminence and public recognition. In the public schools these characteristics are turned to good account and a large amount of fine work is done by the pupils because they desire to earn the honor of a place in a city, town, county, State, or national exhibit.

"The old-fashioned discipline of rod and ferrule, wielded according to fixed rules, compelled the scholastic prisoners to learn their trade, and thus effective intellectual workmen were often turned out, who had performed difficult and unpleasant tasks till they had no thought of hesitating at any drudgery. Unwise attempts to carry out the imperfectly understood doctrine of interest have developed intellectual laziness and repugnance to effort. Properly understood and applied, however, the doctrine of interest will emancipate, not enervate, children intellectually. Just as a free laborer does a vast deal more work than the most closely watched slave, and does it with a pleasure and self-respect the slave can never feel, so does the child, working under the stimulus of interest, accomplish far more intellectually and morally than the uninterested urchin who

² *The Teacher's Philosophy*, by William De Witt Hyde.

slaves at his task under the watchful eye of the old-time teacher."³

QUESTIONS AND SUGGESTIONS

1. List in separate columns the mental characteristics of children under six, those six to eight, and those nine to twelve; and note the differences.

2. What use should be made of the reading ability of juniors? Does the reading ability bring any danger to the child? Should the Sunday-school teacher make any effort to guide the general reading of his pupils?

3. Should Bible geography be part of the course of study? Give reasons for your answer.

4. In what way does the imitative tendency of the children change during the junior period? Why does this make the presentation of the great characters of the Bible of paramount importance at this time?

5. In the International Graded Lessons the stories for the junior children are arranged in chronological order, but those for the beginners and primary children are given under themes and chosen without regard to sequence of time. How is this difference in treatment to be explained and justified?

6. Can you think of any cause you would like to have your pupils champion?

OBSERVATION

Visit a public school in all the grades up to and including seven, if possible, but especially grades four to seven. Note the methods used in teaching, the ways in which the native interests are used, and how the physical and mental limitations of the children are met.

If you cannot visit a school seek the acquaintance of the teachers of grades four to seven and talk with them concerning the course of study, the subjects taught, such as history, geography, and story work—why they are taught and the methods used in teaching.

³ *Fundamentals of Child Study*, by Edwin A. Kirkpatrick.

CHAPTER IV

THE JUNIOR AT PLAY

IF you could have dropped into the Leslie home on a certain Saturday morning last summer, you would have found everybody busy and a suppressed excitement among the children, indicating that something pleasant was about to happen. Indeed, they would have told you before you reached the house that they were to have a party that afternoon.

Dorothy had been instructed to take paper and pencils to her club meeting and ask each girl to write down the name of the game she liked best. John was to find out the preferences of the tribe in the same way, though he declared it was unnecessary, because he knew what every fellow yelled for whenever they were deciding what to play.

"Why do you plan so carefully for the plays, Lois?" asked her sister. "I should think it would be sufficient to bring the children together in a place like this and let them choose their own games at the time."

"I used to think so too, but after one or two experiences I abandoned the unplanned party forever. I want the children to make the most of the time and not waste any of it 'yelling,' as John puts it, to get their own way or trying to decide what they would like to do. Then, the boys and girls are not accustomed to playing together very much and need guidance on that account. I never say any more, 'Would you like to play this?' but always tell them what the next game is to be and take it for granted that all will play it. Margaret and her little friends will have a fine time, for Miss Jackson, who is a kindergarten teacher and knows scores of games that the younger children delight in, has promised to come and play with them that day."

"I never thought of play this way before. It seems to be the one activity that comes natural to a child."

"It is. The tendency to play is born in children; in fact, it is more of a necessity than a tendency. But the knowledge of games is not innate and must be taught. Anyone who teaches a new game to a group of children does a fine thing for them, for new games are excellent preventives."

"Of all diseases or only of certain ones?"

"Of those classified by the neighbors under the head of 'malicious mischief' and by doting parents as 'boyish pranks.' I am firmly convinced that if the tribe were left to drift without a large store of legitimate games, egged on as they are at this age by the primal instincts of curiosity, pugnacity, and self-assertion, they would do things that would be uncomfortable for the neighbors and bad for themselves.

"They are self-centered too, which is apt to lead to a disregard of the rights of others. I told John that I wanted the boys of the tribe to act as waiters when refreshments were served. When I asked afterward what they said, John laughed and answered: 'They looked awful glum at first, but I told them that the refreshments never gave out at any party of yours, and then they felt better. Of course they will do it.'"

When the list of games came in, it was found that the boys favored hill-dill, prisoner's-base, day-and-night, and others involving competitive running and pursuit. The girls called for acting charades, a form of blind-man's-buff, going-to-Jerusalem, and twenty questions. Mrs. Leslie asked the girls of the club to prepare one or two charades to act for the boys to guess and suggested to the tribe that they do the same for the girls.

1. A party with a program. Promptly at two o'clock the afternoon's play began. The first game was a potato race, two boys and two girls competing each time. To the surprise as well as chagrin of the boys, the girls came out

ahead. In prisoner's-base the boys were more successful. When the girls acted their first charade, the boys guessed it easily and scoffed openly at what they called a baby word.

"We have another, but it is too hard for you to guess."

"Oh, go on! We can guess anything that you can act."

So the girls acted their second charade, and the boys had to give it up. This had the effect of moderating their conceit for a time, especially as the girls had guessed both of their charades.

Mrs. Leslie had prepared a surprise, which was the next number on the program. The children were told that there were paper rabbits hidden in the grass and shrubbery on the left side of the house; that at a given signal all were to start on a rabbit hunt; that the number of pounds each rabbit weighed was marked on it, that the count would be both on the number of rabbits and on the pounds they totaled; that at the end of ten minutes a bell would be rung, and then each hunter was to bring his spoils to Wallace to be counted and credited. It was also announced that the two boys and two girls having the highest number of points would be permitted to run an automobile race later. There was a merry scramble at the word "Go!" and the hunt began.

"Did you ever see a more serious crowd in your life?" queried Mrs. Leslie as her sister joined her on the veranda.

"They do act as if their very lives depended on their finding those rabbits."

"I have often wondered why children are so almost solemn when they play and have about concluded that it is because play is the real life of a child, and all the rest is more or less artificial."

Just then someone called "Mike," and John answered.

"Have you noticed what queer names the boys call each other?" asked Dorothy's mother. "The ones I have heard are all based on some personal peculiarity or defect, and it seems cruel. They call that redheaded boy 'Brick Top,' and the one with the weak eyes is 'Squinty.' Isn't it horrid?"

"Yes, it certainly sounds so, but the boys take it as a matter of course. Sometimes it is good for them. Do you see that shaggy-haired boy scrambling on his hands and knees under the lilac bush? He came into this neighborhood about six months ago a neat, perfumed, dandified child whom you would have pitied sincerely. The boys at once dubbed him 'Sissy'; then, finding a real boy under the veneer his mother had tried to put on him, they proceeded to take off the veneer after their own fashion."

"Why should they call John 'Flat-Footed Mike'? I can see nothing flat about his feet."

"Oh!" laughed his mother, "that was a trial to John at first. He used to run with his whole foot instead of on his toes. He actually wept the first day the boys saw him do it and gave him his name. But I pointed out to him that the way to take the sting out of the name was to learn to run in the right way and make it a misfit. He acted on the suggestion and now rather likes to be called Mike."

When the rabbits were counted, the boys had the greater number, but those found by the girls weighed the most.

The next game was twenty questions, in which the boys were victorious at first because they chose such unheard-of words for the girls to guess. Finally John said, "Boys, I don't think it's fair to give the girls such words." The rest agreed at once and offered to begin all over, each side to submit its words first to Wallace, who should act as referee, or umpire.

When the lines were formed for passing the bean bags, the boys bragged of their prowess and assured the girls they might as well give up before they began. It was a very exciting game, however, resulting in a tie.

Many inquiries had been made concerning the auto race; and when it was announced as the next number, the children were wild with curiosity. Four strips of muslin an inch wide and ten feet long were tacked firmly at one end to the edge of the veranda. The two girls and two boys who had won in the rabbit hunt were each stationed at the other end

of a strip and given a pair of scissors. The game was to cut from one end to the other through the middle of the strip. To cut off either edge would constitute an accident, and the person doing that would be out of the race.

"Natalie will win that race," prophesied Mrs. Leslie; "she is so deft with her fingers."

"Gordon will certainly never win in any race; he is the slowest youngster I ever saw," said Wallace.

But Natalie was nervous as well as skillful and was the first to upset her "car." Mary got to laughing over things the other girls said and so met her defeat. Gordon went on slowly but surely to the end, "acting as if he were the only person present," as Wallace said. "Brick-Top" was the other competitor; he ran with fury and enthusiasm four fifths of the way, only to fail with the goal at hand.

Mr. Leslie came home while the children were eating their ice cream and cake. As he and Wallace stood watching them, Wallace said:

"Isn't it funny those tribe kids never said a word about playing baseball? I expected that would be the first game they would ask for."

"I fancy you did not play baseball at their age, my boy," was the reply. "I do not know what they played this afternoon, but venture to say that all their games were the sort in which every boy and girl tries to excel individually. If they have sides, the success of the individual always helps his side to win. In baseball you must have team play; the individual often has to sacrifice his own success for the good of the group. These children are not up to that yet."

Just then Mr. Leslie was asked to announce the scores for the afternoon. When he said that the boys had won twenty-five points, the tribe cheered vociferously; when the girls' score of twenty-seven was read, they tried to cheer with just as much enthusiasm, but failed signally.

"Never mind, boys," said Mr. Leslie. "That is not much of a beat; and, after all, the fun is in the game. The truth

is, anyone who plays fair and square wins whether he has a winning score or not."

Both boys and girls applauded this sentiment lustily.

Wallace started the victrola for the final grand march. The children wearing their motto caps were marshaled under the leadership of the two boys who made the best showing in the auto race and circled around the lawn in all the intricate figures that ingenuity could invent. Miss Johnson had placed a Maypole in the center of the lawn, and the younger children wound the pole as the older ones marched.

Then the party came to an end, as all good times must, and the children said good-by to their hostess. Among the many expressions of gratitude and delight none was more genuine than that of the boy who answered to the feminine diminutive "Sissy." "I have had a bully time," he said.

QUESTIONS AND SUGGESTIONS

1. Give reasons why it is more desirable to plan a children's party carefully.

2. Which would be better for the children—to have someone come and entertain them, or to entertain themselves through play? Give reasons for your answer.

3. Where did the children at this party show self-assertiveness? Which were more so—the boys or the girls?

4. When did they show a desire to tease? willingness to play fair? a frankness that seems almost brutal?

5. Make a list of the games played, and opposite each write the benefit such a game is to the child physically, mentally, and morally.

6. Why did Mrs. Leslie plan to have the little children play by themselves all the afternoon?

7. Why did not Wallace join in the games?

CHAPTER V

THE JUNIOR AT SUNDAY SCHOOL

1. The purpose of the Sunday school. The Sunday school is unique among educational institutions in that it is maintained for the one purpose of providing religious instruction. In no other can a child be certain of getting such instruction. In many homes and in some private schools religion is taught, but for most children the church must meet this need, or it never will be met; and there are some phases of religious culture, such as training in worship and the experience of a broad Christian fellowship, which the church alone can give. Fortunately for the institution that has only one purpose the Sunday school is not obliged to force upon the child something for which he has no desire. Every child is endowed with a religious nature that impels him to reach out instinctively toward a final cause.¹ It is in God that he finds the axis for his universe, the center about which all things revolve.

2. What religious education is. Religious education is not primarily instruction in forms of dogma or theological belief. Education is intended mainly for the young and immature, and since children act all the time and think very little they must be taught to act rightly long before they can be taught to think aright. Knowledge of God must come before theology, which represents man's thoughts about God. Religious education is not limited in its scope to any one segment of the child's being nor to any one day of the week. If the child were built in three separate, water-tight compartments, in which were housed

¹ For a remarkable demonstration of this see "A Psychological Observation," in *Lectures to Kindergartners*, by Elizabeth Harrison.

respectively his physical, mental, and spiritual powers, religious educators might devote themselves to the one and ignore the others. But the child is a unit, not three separate units, and the business of religious educators is to bring every part of him into right relations with God. This involves giving knowledge of God, arousing and cultivating the right kind of feelings toward God, and leading the child to choose to behave in ways pleasing to God—not simply on Sunday but on every day in the year.

3. The aim of the Junior Department. To the Junior Department of the Sunday school is intrusted an important and definite part of that whole which we call religious education. We have the same John and Dorothy and Mary for one hour a week who in the other one hundred and sixty-seven hours are found in the home or in the school or on the playground. Their possibilities, limitations, interests, and capacities are no different; but the need for that which we have to give and its value are out of all proportion to the opportunity afforded by the meager time at the disposal of the Sunday school. The aim is gradually to bring toward completeness or perfection the worthy qualities and characteristics of each child and repress the unworthy, to the end that he may do the work and exert the influence of a true Christian in his own environment and fit helpfully into the social life in which he finds himself.

This aim is accomplished through instruction and environment, through opportunities given for self-expression in worship, drills, handwork, play, acts of service, and through the influence of teachers in whom the truths taught are seen incarnate. Incentives and motives are provided in order that the things the child should do may be done again and again until they become habitual.

4. A visit to a Junior Department. "Would you like to go to Sunday school to-morrow?" asked Mrs. Leslie of her sister.

"Yes, I should be delighted to visit your Junior Depart-

ment. Mary has told Dorothy many interesting things about what is done there, and I am especially eager to get ideas to take back to my own school."

"You will be certain to see a great deal that will interest you. We will start early, for there are some antession features that you would not like to miss."

So it happened that half an hour before the time for the session to begin the two mothers were on their way to the church whither Dorothy, Mary, and John had already gone. When they arrived in the junior room they found Miss Stewart, superintendent of the department, and an assistant on hand; also several children besides the three in whom they were especially interested.

(1) *Work for the early comers.* John and two other members of his class were busy distributing songbooks and class boxes. Three of the fourth-grade children were looking over the stereographs to find the ones for the lesson of the day in each of the grades. Two of the second-year boys brought in the electric map, hung it in its place, and then began identifying places upon it. Some of the first-year children were arranging in order slips that had the names of the books of the Bible upon them. A third-year class was busy putting together a dissected map of Palestine. There was a delightful air of cooperative and cheerful industry and no indication of direction from teachers or officers.

(2) *The correlated period.* As soon as any teacher came in, the members of her class gathered about the table and exhibited the work they had been doing, talked over the stereograph showing the scene of the lesson for the day, or began at once the study of matters in the correlated lesson. At the time for the session to begin a chord was sounded on the piano, and then every class took up the correlated work. In some classes this was a drill on the books of the Bible, in others questions upon general facts in connection with the Bible, Bible lands, or manners and customs. Mrs. Graham, sitting near Mary's class, was

astonished at the familiarity they displayed with Bible events and the places in which they occurred. She was also rather chagrined to find that Dorothy was unable to take any part in the drill, though she was well advanced in her day school and had attended Sunday school faithfully since she was four years old.

(3) *The service of worship.* Presently above the hum of voices was heard a sweet and worshipful song without words played upon the piano. Instantly all conversation ceased, chairs were quietly turned to face the front of the room, and the music was listened to in silence. Then the American flag and the Christian flag were brought to the front, and Mrs. Graham found her heart strangely stirred as children and teachers rose, saluted the flags, and sang songs of patriotism and loyalty. There was a brief talk about prayer, and then the children were asked to suggest a subject for the silent prayer. One of the boys said, "Let us pray for our French orphan"; and all the rest gave evidence of their interest as they involuntarily nodded assent. In the Scripture recitation, the prayer service and the hymn that followed, there was every evidence that the children had been given a medium through which they could worship intelligently, joyfully, and reverently.

(4) *Fellowship.* Mrs. Graham said afterward that the service of worship, followed by the fellowship exercises, seemed to her a perfect exemplification of the two great commandments, for they expressed love for God and for one's neighbor in a way that could not be misunderstood. There was a joyous birthday greeting for two who had had a birthday during the preceding week, a hearty welcome song for Dorothy, and a welcome none the less hearty to the two older visitors by two of the girls appointed to extend greeting in the name of their schoolmates.

(5) *Business.* When the class credits were reported, John, as president of his class, was evidently proud to be able to report a perfect record for the class. No other class had a perfect record that day, but several were above

eighty per cent. In church attendance three fourths of the department members were able to qualify; but when the church attendance record was called for, half the church-goers were found wanting.

(6) *Bible drill.* Rapid-fire questions suited to the different grades were then put by the superintendent. After giving a question she would call on a girls' class to answer it. If the answer was not given in a few seconds, she called on a boys' class of the same grade; and the secretary noted the number of boys' classes and the number of girls' classes that answered correctly. The competition increased interest in the drill, and the number of correct and prompt answers gave evidence of good work in all the classes.

(7) *The offering service.* As a march was played softly Mrs. Graham was surprised to see seven boys assemble at the back of the room on one side, and five girls on the other; but the reason for their presence there became apparent when they slowly marched up the aisle, took their stand at the front, and placed the class-offering envelopes in an offering plate held by one of the younger pupils. The recitation of Scripture verses about giving and a simple prayer for God's blessing upon gifts and givers concluded the service.

5. Responsibility and industry. While the lesson was being taught in the classes, Miss Stewart, the superintendent, had time to talk with her visitors and found Mrs. Graham full of questions.

"May I begin at the beginning?" asked the latter. "Do you always come as early as you did to-day?"

"Yes; two of us are always here forty minutes before the time of the session. Many of the children come early and while here need both guidance and supervision. They are old enough to be conscious of their growing powers and are anxious to use them, but are certain to get into mischief if left alone. When guided they are delighted to accept responsibilities and take pride in discharging them faithfully. The members of our graduating classes are

intrusted with many regular duties, which the teachers formerly carried. They and the presidents of the second- and third-year classes have a voice in deciding all matters relating to the department. They are rapidly learning to erect standards for themselves and are gaining in self-control and in the ability to decide questions fairly. This is the great habit-forming and fixing period of life, and all the things the children do here week after week tend to the formation of right habits of thought and action."

"I realize that," Mrs. Graham said, "and am simply amazed to see what can be done for boys and girls of this age. But how do you get such an instant response to signals and such reverence in worship?"

"Chiefly through the example of my teachers in their instant obedience and their reverent participation in the service."

"Do you always ask the children to give the subject for prayer?"

"No. Sometimes I suggest it myself or ask the teachers to do so. But it is always something the children are interested in and would naturally wish to talk with their heavenly Father about. We are trying to teach them to pray rather than to say prayers."

6. Attention. "What did you mean by 'church attention' when you were taking the record?"

"We believe it is well for the children to form the habit of church attendance, but it seems of comparative little worth to have their bodies at church if their minds and hearts are elsewhere. So they are asked to report the church service and are given one credit for each item. Some tell only the number of the hymns sung and the reference for the text; but one girl to-day gave seventeen facts about the service, including nine Bible stories referred to in the sermon and a verse quoted in the prayer. All who give the reports are gaining steadily in the power of attention and are able to enter into the service more fully and with greater enjoyment."

"Where do the children get the knowledge of facts upon which you drilled them to-day? That surely cannot be given during the one hour of this session."

Taking up one of the teacher's textbooks lying on her desk, Miss Stewart said: "It is all here, in what is called the correlated lesson, the purpose of which is to give to the children all through the course the facts about the Bible as a book, geography, manners, and customs, and anything else that may be needed to help them to understand the stories through which the great truths of the Bible are brought to them in these graded lessons. The teachers have fifteen minutes for this work and often get a longer time by coming early. The drills on these facts help the children to think quickly and accurately."

7. Between Sundays. "You have not asked about the graded lessons," Miss Stewart continued, "but, of course, you know that it is through these that the child is brought into contact with the greatest heroes of all time, and through their experiences is shown what his own life should be. From these and from those who failed he learns the consequences of right and wrong choices and is impelled toward the one and away from the other. But our constant aim is to project our influence into the whole week—to carry the impression made here into everyday conduct. If you could have heard the lessons taught in the classes to-day, you would have found that the teachers either suggested ways in which the children could translate the lesson into life or provided opportunities for some act of service that would express the truth taught. We also play with the children, take them on hikes and picnics, work with them to make articles for Christmas boxes, and have story hours and dramatize Bible stories—not for exhibition purposes but as a means of expressing and fixing the story in mind."

Just then a strain of music indicated the end of the lesson period. A prayer hymn was sung softly, and the session was closed.

"Are you glad you went?" Mrs. Leslie asked her sister as they started home.

"Glad? Yes, and thankful. I am also 'faint, but pursuing'; 'faint' when I contrast what I have seen to-day with our school—no grading above the primary, uniform lessons, and services that no child and few adults could find helpful; 'pursuing' because when I go home I shall ask to be allowed to organize a department patterned after this one, so that our junior children may have the kind of religious education that is adapted to their needs."

QUESTIONS AND SUGGESTIONS

1. Write a definition of religious education. State for yourself the aim of religious education.

2. Make a list of virtues that you would like to see in boys and girls. Examine the list carefully, strike out any that belong to adult life rather than child life, and then write opposite each of the rest the conduct in which it would find normal expression.

3. What is the aim of the Junior Department? By what means is this aim to be realized?

4. Which do you consider the most important of the means mentioned in this chapter? Is there any you would omit? what would you add?

5. Give reasons why this period is an extremely important one from the point of view of the religious educator.

OBSERVATION

Visit a Junior Department and note what is being done to help the children in their religious development—that is, to cultivate promptness, courtesy, obedience, industry, reverence, loyalty, sympathy, and generosity.

CHAPTER VI

JUNIORS GROUPED FOR INSTRUCTION AND TRAINING

WHEN growing persons of different ages and stages of development are brought together to form a school, the first thing that must be done is to recognize the differences in age, acquirement, and ability, and group the pupils in grades and classes accordingly. This is a necessity in all schools, but is even more important in a school for religious education than in any other, for in no other is the range of ages so great. It will be found, however, that the basis for the adjustment and regulation of grades must be different in schools of religion if the purpose for which they are established is to be fully realized.

1. The ages of childhood. "How old are you, Edgar?" was asked of a boy visiting in a home.

"I am nine," he answered, "but the last time my mother bought me a suit she had to get a twelve-year-old."

Baird T. Baldwin, writing from the standpoint of the public school, says that "each child has a chronological age, a physical age, a mental age, a school age, and a moral age." A child in Sunday school must be recognized as having all these and a religious age as well. Edgar is in point of years nine; physically he is twelve; mentally he is nine plus; his school age is ten plus because he happens to excel in arithmetic and language; he is about nine in his moral ideals and conduct; religiously, because of lack of religious education in the home and erratic attendance at Sunday school, he is less advanced than many children of seven. How is such a child to be graded for religious instruction?

2. Stages of development. The fact that a child grows religiously implies that in his religious life there are

stages of development. His knowledge of God and his Word, his ability to exemplify the truths of that Word in his own life, and his attitudes toward God and toward his fellows will vary widely in different periods of his life; but his religious development will not coincide always or even generally with his age or with his progress in his day-school studies. The Sunday school, therefore, cannot wisely use either the day-school grading or the age of the pupil as the sole basis on which to form its study groups. Ideally the school for religious instruction should grade each pupil upon his knowledge of the Bible and upon his conduct and attitudes as judged by the principles of God's law. At some time in the future this will be done; under present conditions it is not possible to use that method.

3. Methods of classification. For the purpose of instruction the most important phase of grading the Sunday school is the grouping of children of like attainments and social interests into classes. Because of the natural aversion of the sexes during this period it is not best to put boys and girls together in the same class when it possibly can be avoided. When the numbers are sufficient to form several classes in a grade, it is desirable to study carefully the gang or club because the fondness of its members for one another, when properly guided, will lead them to work together with heartiness and success.

To illustrate the necessity for classification in order that the children may be properly instructed take the junior graded lessons. "Stories from the Olden Time" were prepared for use with children who know how to read and have just finished their primary studies. The second junior course, entitled "Hero Stories," is for children who have studied "Stories from the Olden Time" and have been a year out of the primary. The third course, "Kingdom Stories," is intended for the next yearly group; and "Gospel Stories" for the fourth. These studies are arranged to take advantage of the natural interests in these different years of development. Unless the children

are carefully classified, and each series of lessons used with the grade for which it was prepared, it is impossible for them to get the full benefit from the course.

The purpose of the Sunday school is to meet the spiritual needs of the children as they arise. The needs of one year are not the same as those of the year before and are different from those of the year that is to follow. New interests have arisen; new knowledge, based on what has been already acquired, is to be gained. New and more difficult tasks are to be accomplished, and through them an ever greater mastery over self attained. Any system of lessons that is adequate for religious instruction will provide for this constant development, but to make it effective the grading must be maintained.

4. Size of classes. It should be the aim in classifying juniors to have no more than six members in any class. It is exceedingly important that the teacher shall know each pupil. Most Sunday-school teachers are too busy in other lines of work to take the time to learn to know more than six pupils, and many probably would find it difficult to become intimately acquainted with that many. But the teacher cannot really teach who does not know the real child, and it is impossible to know the real child if the hour of the Sunday-school session is the only time when he is seen.

5. Classes in grades. The ideal is to have at least eight classes of juniors—one of boys and one of girls in each grade. To have this many it may be necessary in some cases to begin with classes of only three or four; but this should be considered an advantage rather than a detriment. The teacher then has an opportunity to do effective individual work and become a close personal friend of the pupils. The superintendent also will find this an advantage, for there will be a place ready for new pupils when they come in without unduly increasing the size of the class. In case it is impossible to have eight classes in a department of four grades it may be necessary to form

mixed classes, since the grading must be the first consideration; but this should be considered a temporary expedient.

In many of our schools the total number of members is so small that there are not more than six or eight or ten juniors in all four grades. In the case of schools whose total membership is sixty or less a special plan of grading must be adopted. A scheme has been worked out by which it is possible to grade even very small schools in such a way that all the children will receive systematic, progressive, and genuinely graded instruction.¹

6. The department group. In every school that is organized for the most effective work certain grades are grouped together to form departments, and under ideal conditions each department has a separate room. The purpose of a junior department is to make possible training in worship and prayer; to afford opportunity for drills upon Bible knowledge and memory work, to establish attitudes of reverence, fellowship, and good will, and habits of cheerful cooperation, punctuality, helpfulness, and self-control; and to stimulate intelligent, systematic giving and cultivate the sense of responsibility.

(1) *Two Plans.* At the time when there were no organized departments in the Sunday school the so-called infant class was usually made up of all the children from the youngest who attended up to those thirteen years old. The range of ages in some cases was even greater.

(a) *Plan I.* When the Sunday school first attempted to do a definite work for children above the primary the junior period was fixed between the reading age and the beginning of adolescence, and out of this group the Junior Department was formed. If the mental and physical development were always normal, the ages would be nine to twelve inclusive, making four yearly grades. When intermediate and senior departments were formed, they too had four grades each. This was the first plan.

¹ See Appendix B.

One of the reasons why these limits were settled upon for the junior period is that the group so formed is one in which the children have many characteristics and interests in common and are influenced by the same motives and appeals; another relates to the first great spiritual awakening. This crisis in the life, occurring usually at about the age of twelve, is a time when the individual becomes conscious of relationship with the Divine; and because of this new consciousness new purposes, resolutions, and aspirations are born. The experience forms the natural climax of the child's pre-adolescent religious life.

(b) Plan II. Recently another plan has been suggested and is recommended by many denominations. It gives the junior, intermediate, and senior three grades each instead of four, and provides a young people's division to cover the years eighteen to twenty-four. This corresponds to the day-school grading where junior high schools have been organized, and makes a break at the beginning of the first college year. It also conforms to the grouping of Boy Scouts and Camp Fire Girls in associating the twelve-year-old children with those older rather than with those younger than themselves. Those who prefer this plan believe that it not only provides for a wiser grouping of adolescents, but also conserves the best interests of the twelve-year-old child.

Under the first plan junior superintendents and teachers have found that they were working with a homogeneous group and as a result of instruction and training adapted to the interests and development of the children, have seen thousands of their pupils coming into conscious relations with Jesus Christ as their Friend and Leader. They think that the twelve-year-old child develops more normally when he is in the position of a leader among younger children than when he is subordinated in a group of older boys and girls. They also believe that in the time of crisis he can be more wisely guided by those who have learned to know him well. At present this grouping is the only one that

has been tested in any large way, and junior leaders generally throughout the country are satisfied with it.

However, no one fixed rule can be made to apply to all children of any given age, or to conditions in every church school. Exceptions must always be made in the case of children whose development—physically, mentally, morally, and religiously—is phenomenally slow or rapid, and the available rooms in a Sunday-school building may render modifications necessary in departmental groups. Schools organizing Junior Departments will choose Plan I or Plan II according as local circumstances and the convictions of leaders may dictate. Schools having successful Junior Departments organized on Plan I may well hesitate to disturb a group arrangement under which satisfactory results have been attained. One point upon which the advocates of both plans are agreed is that where there is a strong, well-organized Junior Department, and the next department is not well organized, the twelve-year-old child should be kept with the juniors.

QUESTIONS AND SUGGESTIONS

1. What is grading?
2. Why is it essential that a school shall be graded?
3. Why is it unwise to grade pupils above the primary on their age or school grade alone?
4. What is the ideal standard for Sunday-school grading?
5. What is a Junior Department, and for what purpose are the junior children grouped together in this way?
6. Why is it best not to have mixed classes?
7. Suppose in a certain school there were forty-three junior pupils divided among the four grades as follows: five boys and six girls just out of the Primary Department; four boys and five girls who have been out of the Primary a year; ten boys and eight girls who have been two years in the main school; and two boys and three girls who have been there three years—how would you classify these children if you could have all the teachers that you needed?

CHAPTER VII

ORGANIZATION FOR MANAGEMENT

SOME degree of organization is necessary wherever a group of persons are laboring together for the accomplishment of a common task. A leader is required, that the work may be skillfully directed and unified. Under this leader there must be a responsible head for each distinct division of the work, and as many assistants as are necessary to carry out the plans of the leaders effectively. Since the Sunday school exists for the one purpose of providing religious education, every plan for the conduct of the school should be such as will minister to the effectiveness of the teaching or learning process. The amount of organization necessary to make the machinery of the school run with smoothness and get from it the highest results gives a definite advantage to both teacher and pupil. The teacher is relieved of those mechanical details which must be attended to by some one, but which are not so important as the work of instruction. The pupil studies and worships in an environment conducive to good order, industry, and a spirit of cooperation.

1. Types of organization. Not only is organization necessary; certain types of organization are called for.

(1) *In every school.* In any Sunday school, whether large or small, there must be at least one officer—the superintendent. In most schools there should be also a superintendent for each department, and in large schools each department will need as many additional helpers as the lines of work going on in the department demand. No school can afford to have officers who are so only in name. If there is no work for them to do, the office is not needed. If there is work to do, and the incumbents are neglecting

their duty, they must be replaced. The Sunday school cannot afford to put prominently before its pupils the example of an accepted responsibility with failure to meet its requirements.

(2) *In a small school.* In a school so small that there can be only one class of pupils of the junior age the teacher will of necessity do everything that is done for those pupils in the Sunday school—unless, by calling upon others to help with some part of the work, he becomes in effect a junior superintendent.

In a school having six teachers and graded on the plan outlined in Appendix B, in groups seven and eight the children are all of the junior age, and groups six to nine are using the junior graded lessons. These groups are taught by two teachers, and both will be better teachers if they meet frequently for conference, not only concerning lesson presentation but to plan for social work, provide incentives, and attack their common problems. They and their pupils constitute the Junior Department. No organization is needed, for many of the functions called for in a large school will not be required, and those which are necessary will be performed by the teachers themselves.

In a school large enough to have from four to eight junior classes the teachers should organize themselves and their classes into a Junior Department, even though they have no separate room in which to meet. It is important that each junior child shall realize that his class is one of a group of classes combined to form a department, and that he belongs to this larger group. The sense of belonging has been awakened in these children, and the desire to belong to something worth while is keen. Satisfying this longing and arousing a spirit of loyalty to and pride in the department is a potent factor in the culture of a junior's religious life; it is also a step leading toward loyalty to the Sunday school and the church. Such an organization helps the teachers to work more effectively and sympathetically; they comprehend their common pur-

pose more clearly and labor more intelligently for its realization than is ever possible when each teacher is an unrelated unit in an educational scheme.

The superintendent of a department without a separate room may also be one of the teachers, and probably this is the only officer that will be needed unless another teacher is asked to be responsible for department socials.

(3) *In a large school.* The organization of a department having more than eight classes will depend not only on the number of pupils and the conditions under which the work must be done but on the perfection of the ideal held by those responsible for the work. Every department must have an executive and administrative head. This person is usually called the superintendent. If he is wise he does not attempt to be the captain, the mate, and the crew, but recruits helpers for every distinct line of work that is undertaken. Among those required when the department has a separate room are a pianist and a secretary or registrar. In a department having several classes in each grade it is desirable to have a supervisor for each of the grades, a director for the social work, and one to take charge of the geography room.

If the ideal is to educate the whole boy and the whole girl for God, the field of endeavor to be covered by the Sunday school must be as broad as the child's activities. He learns by doing, but he can "do" very little on Sunday in a Sunday-school class. An hour or more during the week devoted to constructive work related to his lesson is the ideal of an increasing number of schools. This requires both a leader and helpers, for whom the school without such an ideal will have no need.

In a school using the graded lessons it is important that the work books shall be brought in promptly when they are finished and that they shall be examined at once, marked, and returned to the pupils or filed for exhibit. It is quite impossible for the superintendent to do this if the department is large, and it is equally undesirable for

him to attempt it. He should make that one of the duties of the grade supervisors.

The whole child includes that large part which finds its expression in play. The Sunday school will never come in very close touch with the child until it makes the church a social center and provides a normal social life for each period of development. Every Junior Department should have an officer whose duty it is to prepare for socials and outings as religiously as the teachers prepare the lesson.

The study of Bible geography is important because it gives a background to the lessons and makes them real. If a small room is available for a geography room, the department should have one and appoint a person to take charge of and direct the work.

2. Keeping the organization efficient. How may the effectiveness of the organization be preserved?

(1) *A workers' conference.* Many large firms conducting important business enterprises think it well worth while to spend thousands of dollars each year to bring their salesmen and other employees together for conference and instruction. They also have regular conferences for the workers in each locality. One great value in all these meetings is that the most successful of the employees help those who are less capable or ingenious by telling of the methods through which they have gained success. If such conferences are considered important in business they may well be deemed indispensable in the realm of education.

The Sunday school, though engaged in the most important work in the world and obliged often to use persons untrained for the service required of them, has not yet awakened to a realization of the need for regular weekly meetings of teachers and officers. In every school the quality of the teaching varies according to the personality, equipment, ability, and devotion of the individuals comprising the teaching corps. The coming together of the teachers for conference inevitably raises the average grade of teaching. It also creates that spirit of common devoted-

ness, sympathy, and enthusiasm which makes possible the highest type of achievement.

Whether the Sunday school has a workers' conference or not, the teachers in the Junior Department should meet for study and conference every week. In a Sunday school institute recently the superintendent of a Junior Department asserted that it was not necessary for her to hold such meetings with her teachers, for they were all graduates of a training course. As well might she have declared it unnecessary for them to eat to-day because they were well fed last week. There is no such thing as finality in training. Fortunate the school whose teachers have had the benefit of definite and thorough preparatory studies, provided they realize that a training course diploma does not represent the culmination, but only one step toward the summit. Our ideal is expressed not in terms of a completed process, but, rather, in terms of a continuous process—not trained teachers, but *teachers in training*.

(2) *Team work*. An organization is "a systematic union of individuals in a body whose officers, agents, and members work *together* for a common end." No one part of an organization ever can be more important than the whole; neither can it be run as an independent concern without causing friction in the general machinery and in a measure defeating its own aims.

"Have you a good Junior Department?" was asked by a new pastor of his Sunday-school superintendent.

"Yes and no," was the answer. "The department is well organized, the superintendent is capable, and the teachers seem to be doing good work, but they isolate themselves completely from the rest of the school and I cannot believe the best work could ever be done as long as that aloofness is maintained. They have their own teachers' meetings, but seldom attend those held for all the teachers. The result is I have practically two organizations; the majority of the progressives are in the Junior Department and that leaves me with a conservative, rather inert group

on my side of the fence. I often look wistfully over that barrier and think of the progress we might make if we could only have one unified organization with every department in it working earnestly for the good of the whole."

That junior superintendent had established an organization well adapted for the management of her own department, but it could not reach the highest efficiency. The Christian spirit is manifested by the outgoing currents of life in friendliness, unselfishness, and helpfulness. No group of Christian leaders can attain the best results unless they manifest this spirit in their work. Each group in a school is responsible in its degree for the success or failure of the whole. The better the department the greater should be its influence in the councils of the school, and the more completely should its leaders realize the necessity for interdependence, cooperation, and team work.

QUESTIONS AND SUGGESTIONS

1. Why is it necessary to organize a Sunday school?
2. Describe types of organization suited to Junior Departments of different size.
3. Would you organize a department that had no separate room? Give reasons for your answer.
4. Make a list of the different lines of work that should be done in a department of one hundred pupils and seventeen teachers meeting in a separate room.
5. How many of the lines of the work you have suggested for the large department would minister helpfully to the children in a small school? How many of them would be possible in a one-room school?
6. What is the value of a workers' conference?

OBSERVATION

Visit a large school and a small school and note the way each is organized. See if you think either could be made more efficient by a different type of organization and give your reasons.

CHAPTER VIII

ORGANIZATION AS A HELP IN CHARACTER-BUILDING

1. Reasons for class organization. The organization of the department by the appointment of such officers as are demanded by the size of the department and the work to be done is important, as we have seen, for teachers and pupils alike, for it makes it possible for the machinery of the school to run smoothly. But junior children are beginning to be interested in the machinery themselves. They are no longer, like Helen's babies, eager simply "to see the wheels go round"; they are beginning to wish to have some part in making them revolve. This desire is due to an awakening sense of responsibility. In Chapter V it was shown that this sense of responsibility may be recognized, fostered, and strengthened in the Sunday school by transferring to the children certain simple obligations and duties connected with the management of the department. It is the purpose of this chapter to indicate how this may be done.

During the primary period the children are not sufficiently mature in judgment or will to be trusted with much responsibility, but in the junior years these powers develop rapidly and are strengthened in proportion as they are given exercise. The respect that normal juniors have for authority justly administered by one who has the right to rule makes it easy to guide them in their first attempts at self-government. Their sense of justice leads them to be fair in their decisions. In the period that follows there is a natural rebellion against authority and a tendency to throw off irksome restrictions of law. If up to that time the children have been ruled altogether or largely from

without they are in no way fitted to take the government into their own hands. If they have not been allowed freedom of choice under wise instruction and suggestion they do not know how to choose wisely and have no power to choose the right when the wrong is more attractive. The junior period is the God-given time for establishing in the life of each individual the power that leads to self-mastery. The Sunday school helps to accomplish this when it provides opportunities for the children to control their own affairs, in some measure, through certain responsibilities commensurate with their powers.

2. A preparatory class. The children of the first-year classes are really in a transition period—a little above the primary yet hardly to be considered full-fledged juniors. They develop rapidly in the new environment—much more rapidly than they could if kept in the primary for that year; but they are not yet ready to assume responsibility for anything more than their individual tasks. In these classes, therefore, the teacher should do the work that pupil-officers do in the other grades.

3. Form of organization. In the other grades of the department every class should have a president, secretary, and treasurer. In small classes the work of the secretary and treasurer may be done by one person. Simplicity must be the rule; an elaborate plan forced upon the children would be both confusing and burdensome. At the beginning of the school year, the first of October, there should be an election of officers, preceded by a careful explanation of the proposed organization and a full statement of the duties of the officers.

The first time that the officers are elected, the president, as well as the others, should be voted for by ballot; but it should always be understood that after the first election the president will be chosen on his record. That is, the president for any given quarter will be that member of the class who during the preceding quarter has earned the largest number of credits. The reason for this is obvious,

for no one can consistently urge others to do what he himself is not doing. The officer who is set to guard the honor of the class must be doing all he can to maintain that honor through his own faithfulness in meeting the requirements.

4. Duties of the officers.

(1) *The president.* The duties of the president are to keep a record of credits gained by each member of the class each week, to make up the class credits and report them when they are called for by the superintendent, and to stimulate the members of the class to do all the things that will help to maintain the honor of the class.

(2) *The secretary.* The secretary is to mark the attendance and punctuality in a book provided for the purpose and to write a postal, call at the home, or find out at school the reason for the absence of any member of the class who fails to appear on any given Sunday. If the pupil is found to be ill, he must report that fact at once both to the teacher and to the superintendent. The secretary should also urge the members to be regular in attendance.

(3) *The treasurer.* The treasurer records the amount of each offering, together with the total for the day, either in the secretary's book or in a special book of his own, and places the money in a class envelope. The treasurer also should do all in his power to incite the members of the class to be regular and systematic in their gifts. No stress should ever be placed upon the amount of the offering, for one cent from one child is often a greater amount in proportion to his ability to give than five or even twenty-five cents would be from another. At the time of the offering service it is the duty of the treasurers to take the offering to the front, as the ushers do in the church service.

5. The superintendent's cabinet. The superintendent should consult with the class officers freely, doing nothing himself that he can safely delegate to them. If any new rule becomes necessary, he should let the officers assist in

wording it, as well as in deciding what is required, and then present the rule to the whole department, that they may vote upon it. The children will be much more interested in keeping and enforcing laws of their own making and in maintaining a standard that they have adopted than they can possibly be when rules and standards are given to them ready made.

Both because the older children are better able to meet responsibility and because they will become restive unless their capabilities are recognized and used, the graduating classes should be singled out for specific duties such as cannot well be intrusted to the younger children. In some departments they are asked to prepare and give some part of every program for special occasions; they also act as ushers and serve with the teachers and officers as hosts for parents' receptions and similar social gatherings. The form of service delegated to them will vary under differing conditions. It does not matter so much what it is so long as it is something worth while and a kind of service that is not asked of the younger classes. They should also be organized as a group, choose class colors, and plan their own graduating exercises.

6. The power behind the throne. This form of organization, though it fully justifies itself in benefits to the pupils, does not lessen the work of the officers and teachers. It is always more difficult to secure the doing of any line of work through untrained helpers than it is to do it oneself. The task is the more difficult for the teacher because he must watch and guard the work without letting the officers know that he is exercising supervision. He must be the power that keeps the class machinery in motion, but it is necessary that he stay behind the throne and not let the children feel that he is usurping any part of the prerogatives that the organization is intended to give to the pupils themselves. He must avoid dictation, giving reasons as a foundation for judgment and then turning the matter over to the children for decision.

In the business meetings of the department the superintendent must guide the deliberations in the same way. It will soon be found that the children will develop the ability to see reasons clearly and state them concisely for themselves. In a department that had a stringent rule regarding tardiness a member of one class was late on a certain Sunday. The president of the class protested privately to the superintendent against the application of the rule. The superintendent replied, "I did not make the rule and have no right to change it or to make exceptions to it, but I will refer it to the department if you wish." A business meeting was held, and the class president was asked to state her case. She said: "Bessie went to call for two little beginners, and you know you like to have us do that, for they could not come if we didn't. They were not ready, and Bessie had to wait twenty minutes. It wasn't her fault that she was late. She was doing her duty, and I think she should be excused." The vote was taken and the tardy mark was unanimously expunged from the record.

7. Rules apply to all. In order to help the children to realize that the department is a unit, the rules made by the children under the guidance of the teachers and superintendent should apply to all alike. The children themselves prefer to have it so. In the department referred to above, the rule concerning tardiness was that if any member of a class or the teacher was tardy, the class could have no class credits. One day a teacher came to the superintendent and said, "I wish you would change that rule about tardiness. I would rather march up to a loaded cannon than face my class when I come in late."

"Well," said the superintendent, smiling, "that is perhaps salutary."

"But," the teacher protested, "I have to be late sometimes, and it doesn't seem fair that the children should lose their class credits on my account."

"I did not make the rule," the superintendent replied,

"and cannot change it; but I will refer it to the department if you would like to have me do so."

"Please do," was the answer.

That day a business meeting was called and the superintendent explained that a teacher had objected to the rule. She said the rule was made because the department considered punctuality very important and added, "It was made to include the teachers because we are all one department, doing our work together and subject to the same regulations. As the matter has been brought up, I shall have to ask you to vote on these questions: shall we take off the rule concerning punctuality altogether? shall the rule apply to you and not to your teachers?"

Not one voted in favor of giving up the rule. No one except the class of the teacher who asked to have it removed voted in favor of having it apply only to the pupils. Then the superintendent said, "Now I shall have to ask you one more question: how many of you will agree to look pleasant if your teacher comes in late and to believe that she would come early if she could?" Every one smilingly voted in the affirmative.

QUESTIONS AND SUGGESTIONS

1. What are the advantages of a simple form of class organization in a Junior Department?
2. What are the reasons for not using it in the first grade?
3. Name the officers and describe their duties.
4. What virtues would naturally be instilled and habits cultivated by the discharge of such responsibilities?
5. How and why should the superintendent use the class officers and the graduating class?
6. Would it have been just as well if the superintendent had excused Bessie for tardiness without consulting the department? Give reasons for your answer.
7. What advantages do you think were gained by having the children reaffirm the rule concerning punctuality?

CHAPTER IX

EQUIPMENT

1. The value of equipment. When a workman has a task to perform which calls for the use of a certain tool, if he must do without the tool he is obliged to waste a large amount of energy, time, and ingenuity and will obtain an inferior result. Religious education in many of our church schools is carried on under a similar handicap, because so many parts of the equipment are lacking.

Though the equipment for a Sunday school consists of mere material things, its value is more largely measured in the mental and spiritual realm than in the physical. For if these appurtenances are wisely chosen they not only make the pupil's body comfortable while his mind is at work and conserve his health, but help to cultivate the appreciation of beauty, stimulate interest, make learning easier, impress truth, furnish incentives, guide study and teaching, and economize time and strength; they also make for order, harmony, and system in the management of the school.

As of grading and organization it is true of equipment that the amount and kind required in any Junior Department depends on the size of the school, the conditions under which the work must be done, the ideals held by the instructors, and the extent to which they are being realized.

The equipment described here is as nearly complete as any general list can be. It presents an ideal not yet attained by many schools, but one toward which all should strive. The children will gain more from the wall pictures and the mission cabinet if they have a part in paying for them. The other items should be furnished by the church.

2. Items of equipment. (1) *For the department.* (a) A separate room that may be used for the whole of the

Sunday-school period. This is essential in order that the service of worship, the management of the department, and the furnishings of the room may all be so planned as to minister to the culture of the child's religious life. If it is impossible to have a separate room, curtains or screens should be used to separate the juniors from the rest of the school during the lesson period.

(b) A musical instrument—a piano if possible. Suitable music, both instrumental and vocal, arouses and gives a vehicle of expression for the noblest emotions, in this way elevating and strengthening the emotional life.

(c) A good songbook *prepared for Sunday-school use* and not for Epworth League, prayer meeting, or revival services.

(d) Some provision for taking care of the hats and wraps of the children during the session. Where there is no separate cloak room, a movable rack with rows of hooks on either side may be used. If the room has a wainscoting, a shelf may be placed at the top of the wainscoting and under the shelf a double row of hooks. A brass rod fastened under the edge of the shelf to hold curtains completes the arrangement. In cold weather a proper regard for the health of the children requires that their wraps shall be removed during the hour that they spend in the Sunday-school room. At all seasons the comfort of the others demands that the girls remove their hats; and unless some suitable place is provided for both hats and wraps, there will be an appearance of disorder in the room.

(e) A reference library for the teachers—unless there is a general reference library for the school. Almost any school can purchase a one-volume commentary, a good Bible dictionary, and a book on Bible geography; and these alone would be a great help.

(f) A blackboard. This is a convenience and of value as a means of emphasizing truth. Children remember one tenth of what they hear, three tenths of what they see, and five tenths of what they both hear and see.

(g) A bulletin board. This may be used for the display of notes from the mission field with pictures, temperance information, and other pertinent facts collected by the different classes. To save time and prevent the dissipation of attention during the sessions, it should also be used for all notices regarding through-the-week activities.

(h) An honor roll is one of the best of incentives and should always be found in use where any group of juniors are working together in Sunday school.¹

(i) A temperance-pledge roll is a permanent reminder of a decision made and registered and helps to develop a strong temperance sentiment in the department.¹

(j) A framed junior motto. Maxims and proverbs appeal peculiarly to junior children. The junior motto "Be ye doers of the Word, and not hearers only," can be obtained attractively lettered in the junior colors, light blue and white.¹

(k) A sand board, in which the children can form the map of Palestine with its valleys and mountains, will teach them more of the peculiar physical characteristics of that remarkable country than they could ever learn from mere study of books.

(l) A relief map is needed as a guide in making the sand map and should always be a part of the junior outfit even before a sand board can be obtained. The next best thing to making the heights of the mountains for oneself is to see them in relief.

(m) A cabinet for curios from the mission field. A collection of curios and post cards is in line with the children's interest, leads that interest away from selfish acquisition, and stimulates a missionary spirit.

(n) A cabinet in which to keep lesson supplies, models, stereographs, and the teacher's reference library.

(o) Stereographs of Bible lands and several stereoscopes. Four sets have been prepared for use with the International Junior Graded Lessons.¹

¹ See Appendix C.

(2) *For the superintendent.* (a) A flat-top desk with drawers or a table to serve as a desk.

(b) A card catalogue of the names of the pupils in alphabetical order and by months as a birthday register. In a city school an alphabetical street list will be found a convenience in calling. Each card in the pupil's alphabetical list should contain, besides his name and address, his birthday, parents' names, date of entering the school, his grade in day school, date of joining the church, date on which he left the school, and reason for leaving. On the opposite side of the card calls made in the home by the superintendent and teacher should be noted. When the pupil is promoted to the Intermediate Department, note should be made of the fact and date. The cards of those who are promoted or who leave the school may be kept in a reserve file and are often valuable for reference. The birthday of the child gives the superintendent an opportunity for sending a letter or card, a personal attention that is greatly appreciated.

(c) A teacher's Bible with a rainbow bookmark. This is something that the Sunday school will not be expected to furnish either to the superintendent or to the teachers, but it is so important a part of the equipment that it is mentioned here.¹

(d) One full set of the lessons in use in the department. Under any graded system each grade is studying a different lesson each Sunday. The superintendent must be familiar with all of them in order to help the teachers with their work, to serve as substitute when needed, and to correlate the service of worship with the instruction.

(3) *For teacher and pupils.* (a) Straightback chairs with level seats, not over seventeen inches high.

(b) A class table. Many of the uses of a class table are self-evident. It not only makes work easier but suggests work. During the lesson period it is almost as important as are the hub and spokes of a wheel. The pupils around

¹ See Appendix C.

the edge are unconsciously held in place, and it becomes easier for them to give voluntary attention to the lesson. A folding sixsided table is perhaps the best.

(c) A class box, to hold various things the pupils need to work with, such as: a record for credits; a book in which to record attendance and offering; an envelope for the offering; a pencil for each member of the class, each one labeled with a name because of the unfortunate habit that many have of putting the point of the pencil into the mouth; an eraser; a pad of paper.

(d) Maps.

(e) Pictures.

(f) Models.

(g) A movable partition, curtain, or screen to separate the class from the other classes during the lesson period.

(4) *For the teacher.* (a) A teacher's Bible with rainbow bookmark.

(b) A teacher's textbook for the lessons.

(c) A corresponding pupil's book.

(5) *For the pupil.* (a) A Bible, not large but printed in clear type.

(b) A rainbow bookmark.

(c) A workbook as a guide for study.

(6) *For the room.* A beautiful and well-ordered room is one of the most influential of all silent teachers; and it is one that any Sunday school, by taking thought thereto, may have. One of the most attractive rooms the writer has ever seen was that of a Sunday school held in a rough shack in the woods. The walls were bare boards, but they were clean and shining. The windows were without blinds, shades, or curtains, but they were cobwebless and spotless and were daintily festooned with ground-pine. A rustic table was the superintendent's desk. Ferns and wild flowers gave touches of color to the room. There were two pictures on the walls: the "Sistine Madonna" and Hofmann's head of Christ from "Christ and the Rich Young Ruler." The cost of these was sixty cents each. They had

been mounted on heavy cardboard three inches larger than the picture. Around this edge arbor vitæ had been sown to make a frame. The effect was artistic and beautiful.

Neatness and order are possible in any room and indispensable to an educational environment. Harmony in coloring may have to be delayed until some present furnishings are worn out, but it should be kept in view as a desideratum. Walls tinted a deep cream, with brown as the prevailing color in furniture and hangings, is the most easily obtained and generally satisfactory combination. Good pictures are invaluable. There should be one of some place connected with the life of Christ—Jerusalem, Bethlehem, or Nazareth. The head of the boy Christ, by Hoffmann, and C. B. Parker's "Christ, the Door of the Fold" are much liked by juniors. The room must not be used as a storing place for anything not wanted elsewhere, even though it be pictures of saints long since gone to their rest. It should be so attractive that children will love to come to it, so clean that they will take a pride in keeping it so, so beautiful that it will seem a fitting place in which to study the Word of God.

QUESTIONS AND SUGGESTIONS

1. Why is equipment necessary for Sunday-school work?
2. What are its uses?
3. List all the equipment mentioned in this chapter under the heads given in the second paragraph.
4. Mark the equipment that is as necessary for a small school as for a large one.
5. Describe what you would consider an ideal junior room, having in it everything needed for the work to be done.

OBSERVATION

Visit a Junior Department, note the things you find in the room, and decide whether the work is hampered in any degree because of lack of equipment.

CHAPTER X

A GRADED COURSE OF STUDY

THE very name "school" implies a course of study, for there would be no use in having a school if there were nothing to teach. If all the pupils were of the same age and had the same capacity and interests, only one lesson would be required. But in all schools a greater or less range of ages is found, with corresponding differences in ability, acquirement, and experience. The Sunday school exhibits a greater range than any other, for it provides instruction for children one year earlier than they are admitted to the public-school kindergarten and often receives those who are even younger; it aims as well to keep its pupils through the years of the elementary and secondary schools, the university and professional schools, and on beyond the years of graduate study. In fact, there is no age limit at the upper end.

The purpose of the instruction provided for this group of dissimilar individuals must be to give knowledge of religious facts and truths, to make those truths incarnate in each life, and to establish habits of Christian conduct and joy in service. Manifestly, it is impossible to do any of these things through the same lesson or in the same way for little children and their grandparents, for boys and girls, their big brothers and sisters, and their fathers and mothers. The subject matter must be selected, in order that the facts and truths presented will be such that the pupil can assimilate them and express them in conduct and normal forms of service.

It is easy to see that the first lessons must be exceedingly simple in language and content and in suggested forms of helpfulness. Each following year up to maturity should

be based upon what has gone before, prepare the pupil to take the next advanced step, and meet his immediate needs. This means that the first instruction for the beginner must be in accord with the nature and capacity of the little child for whose need it is planned. It also means that from that beginning the course must keep pace with the development of the pupil through all the years to maturity.

In other words, an indispensable condition for religious as for secular instruction is that *it shall be graded* along the line of the recognized differences in the pupils, in age, acquirement, and ability.

1. Characteristics of an ideal graded course. What then may be said to be some of the most important characteristics of an ideal graded course?

(1) *Unified.* The course is a unit, made up of a sufficient number of yearly units to cover the period of developing life up to maturity. Each unit is consistent with all the others and does its allotted part toward the accomplishment of the purpose for which the whole was made.

(2) *Adaptable.* Each part is so perfectly fitted to meet the needs of the pupils in that stage of their development that it can be easily adapted to varying individual needs in its presentation by the teacher.

(3) *Pedagogical and practical.* The ideal course is based upon true teaching principles, but this alone is not sufficient. It must not only be theoretically sound but thoroughly practical, usable in different kinds of schools under diverse conditions and by the average grade of teacher.

(4) *Biblical and evangelistic.* The Bible is the great source book for religious education. No one can be said to be educated religiously who has no knowledge of the Bible, but one might know the Bible from cover to cover without being truly religious. So the knowledge of the Bible is not an end in itself, but one of the means through which religious education is to be accomplished. Neither is a knowledge of the Bible alone sufficient. For God has revealed himself in his world as well as in his Word. The

heroes of the cross who have gone out in modern times to brave dangers and endure hardship that they might carry the gospel of the kingdom to the uttermost parts of the earth are living revelations of God as truly as were the apostles of old. Whether a lesson starts with the Bible and leads into life for its application, or starts with life and goes back to the Bible to find the explanation for that life, matters little. The one is as biblical as the other, and both are necessary in any broad scheme of religious culture.

The course must make it possible for the pupil to become intimately acquainted with the life and work of the Lord Jesus Christ. It will be so constructed as to make it easy for each individual to come into union with the Saviour and to find opportunities for Christlike service. The Sunday school stands for educational evangelism, and its course of study must therefore be both educational and evangelistic.

2. Special characteristics of the junior part of a graded course. We have considered some of the most important characteristics of a graded course as a whole. What special characteristics should the junior part of a graded course possess?

(1) *Chronological in arrangement.* With the little children who have no sense of time chronology is of no importance. If a needed truth can be taught one day from some story in the Old Testament and reenforced in the next lesson by a story from the New Testament, there is no reason why that should not be done. But when a child becomes a junior he is at an age when the historical sense is dawning. That there may be no confusion in his mind regarding the sequence of the Bible events he studies, the stories must be presented in chronological order. Since the sense of time is weak in the first two years, it is not then important that the Bible shall be studied in order from Genesis to Revelation. If one period is taken up and completed, it is possible to change to another period in a different era without causing confusion.

(2) *Concrete in form.* This is the last period in which the story makes its greatest appeal. Later the interest will turn to biography, history, and literature; but during the junior and preceding years the interest is entirely in the story. This is fortunate, for in the elementary period the children cannot understand truth unless it is presented in concrete form.

(3) *Adapted in content.* (a) *To meet the need in the first great crisis.* As we have seen, there are certain spiritual crises that may be expected to occur in every life. The first great crisis comes in this period—with most children at about the age of twelve. Since a crisis is a time when the soul reaches toward Christ with a desire to belong to him, it follows that the life of Christ, with special emphasis upon deeds rather than teachings, should be studied in the period in which such a crisis may be expected. In that study the junior part of the graded course will find its climax. The lessons that immediately follow should be on the deeds of men and women who have been followers of the Lord and have helped to do his work in the world. In this way the children may see that loyalty and service go hand in hand.

(b) *To the reading age.* The course should be so planned that it will be made easy for the child to read the Bible and become interested in it. The readings must be short at first and preferably in one book for a long time, that he may not become discouraged in the effort to find the place.

(c) *To the memory period.* The verses and passages given for memorization will be concrete expressions of the truths in the lesson stories, each one something that will be helpful to the child in his everyday life.

(d) *To the child's interests.* Since juniors have a respect for authority and a desire to "belong" to something, the course at the outset should present God as the Creator and Ruler of the world, to whom all should give allegiance. Fortunately, the creation story is followed by elemental stories emphasizing obedience, so that the book of Genesis

furnishes ideal material for first-year children. The next year the age of hero worship dawns. The lessons then must be stories of heroes, that the children may see what loyalty to God has inspired men and women to do and dare for a worthy cause.

(e) *To the child's limitations.* Since the child can learn comparatively little through what he hears, more through what he sees, and still more through what he does, the course must make large use of pictures, diagrams, and maps, and provide an increasing amount for the child to do in connection with his lessons as the studies progress. This work should be permanent, that the child may realize that through his labor he is producing something worthy of preservation.

Since a junior interprets all that he hears literally, the course will contain no symbolic teaching. As he is interested in what people do rather than in what they are, it will be made up of stories of deeds and not character studies. Since he understands only that which is concrete, it will contain no abstract passages either for study or memorization.

3. The International Graded Lessons. The religious schools of to-day fortunately have, as those of a decade ago had not, a rational course of study planned to meet the needs of each pupil in every stage of his development. For many years experiments in graded instruction were conducted by persons working separately, and in the aggregate a goodly number of schools evolved their own graded courses of study or used some of those published by independent houses. This was a necessity if graded courses were to be used at all, for denominational houses were then printing only the uniform lessons. In 1908 the International Lesson Committee, in addition to the uniform lessons, issued outlines for the elementary section of a graded course. This course had been prepared by a number of specialists who had been working on it for three years. The denominations accepted the outlines, had the

lessons written for publication, and have since published not only the elementary but also the intermediate and senior lessons, making a course covering seventeen years of the pupils' life, with a complete equipment for teacher and pupil. This action on the part of the church marks the greatest advance step ever taken in general religious education.

QUESTIONS AND SUGGESTIONS

1. What is the purpose in having a course of study for the Sunday school?

2. Give reasons why such a course to be effective must be closely graded.

3. Describe the general characteristics of a graded course.

4. What should be the special characteristics of the junior studies?

5. Procure the prospectuses for the International Graded Lessons and examine them carefully. Get those for other graded-lesson courses and compare them with the International, noting similarities and differences.

6. Reread what is said of juniors in Chapters III and V and then study the junior series of lessons to determine whether they are in line with the children's interests and abilities and suited to meet their needs.

CHAPTER XI

CORRELATED LESSONS FOR INFORMATION

1. Furnishing a background for the lessons. One must know a large number of facts about the Bible as a book and about the land in which its incidents had their setting before he can handle the book easily or understand its contents clearly. The greatest part of this comparatively mechanical information should be gained during the junior years. Fortunately, the period is characterized by intense curiosity and mental alertness, which makes the children interested in the acquisition of facts. It is also a time when a large number of facts are accumulated in their day-school studies. Much of this information can be used as a basis in our Sunday-school work. Take as an example the study of geography: a child under eight has no sense of location, but at about eight this sense begins to develop, and at that time the first steps are taken in the study of geography. By the time the child enters upon his second year in the Junior Department, if his mental age is normal, he knows enough of geography to enable him to interpret a map and locate his lessons as they come. The Sunday school cannot teach geography as a study, but it can and should make use of the child's day-school knowledge and teach him the geography of Bible lands in order that he may see that they are as real a part of the earth's surface as his own or any other land.

Nothing contributes more to a correct understanding of Bible stories than a course in the manners and customs of Bible times. It is to be feared that many children lose the point of the lesson or do not even hear what is said because they are busy trying to reconcile the conditions of the story with the manners and customs of our own country and the present day. In fact, there are so many

and so large a variety of facts needed in explanation of and as a background for the lessons during the junior period that in every Junior Department two lesson periods should be provided: not one lesson period in two parts, but two periods separated by the service of worship and other items of the program. (See Chapter XIX.) The chief reasons for having two periods instead of one are that junior children cannot do their best if kept for more than twenty minutes at a time on any one type of mental activity; and that the fact lessons are ordinarily so interesting that teachers who have attempted to put the two periods into one have found it difficult to turn the attention of the children away from the informational studies when the time came for taking up the lesson for the day. The period in which the lessons for information are taught is called "correlated" because the facts given at that time are related to and complement the lessons through which truths and principles are inculcated.

2. Learning to handle the Bible. When a junior is introduced to the Bible as a book to be read and studied he finds himself confronted with many difficulties. Other books that he reads are divided into chapters, but none of them have verse divisions, and in no other is he required to find references. He discovers that the Bible is not simply a book, but really a library of sixty-six books. To add to his troubles each of the sixty-six books has a name that in many cases is taken from a foreign language; no child, unaided, can pronounce them, and even with assistance finds it difficult to spell them. Yet this is the Book that our Sunday-school children must use.

It is evident that so long as the Book represents to the child a puzzle for which he has no solution or a trackless forest in which it is impossible for him to find what he is looking for, he will shrink from the task of using it either for reading or study. It is also a fact, well established by the experience of thousands of teachers, that it is possible to make the child perfectly at home

with the Bible before the middle of the junior period. To do so requires time for the teaching apart from the regular lesson work; it also takes patience and perseverance on the part of the teacher to find ways to vary the drills, a necessary element in the instruction, and it calls for eternal vigilance to see that the child puts into immediate use and keeps in use every item of knowledge that he acquires.

The rainbow bookmark, for marking the divisions of the Bible, has been found helpful in interesting the child in his own Bible and in making it easier for him to learn the names of the books and to find references in them. (See Appendix C.) The knowledge of the names of the books of the Bible in their order and the ability to find references easily should be acquired during the first year in the junior period. It must be gained during the first two years if the child is to walk easily or run happily in his later study of God's Word. Without this knowledge he will crawl or limp painfully all his life and will never feel at home with the book.

3. The geography of Bible lands. When children who have studied geography at all study their Bible lessons without having Bible geography, the references to places become a mere jumble of names, and the stories themselves seem unreal.

A twelve-year-old girl, hearing her Sunday-school teacher say that she expected to attend the World's Sunday-School Convention at Jerusalem, exclaimed, "You don't mean that place where David lived and where the Temple was!"

"I surely do," was the reply; "I do not know of any other Jerusalem that I would travel thousands of miles to see."

"But," she protested, "I did not know that that was in this world."

"Where did you think it was?"

"Why, I always supposed it was up somewhere half way between heaven and earth."

The junior child is studying Bible stories now for the first time in their chronological order. To locate the places on the map as incident succeeds incident helps him to understand the sequence of the events more perfectly and fixes them more clearly in his mind.

During the first junior year the children are not yet sufficiently advanced in their day-school studies to be ready for geography in Sunday school, but in the remaining years of the period they should become familiar with the map of Palestine in the time of Christ, the lands of the Exile and return, Egypt and the Sinaitic Peninsula, and the map of the early Christian world. They should make the map of Palestine in sand, so as to get some idea of the wide contrasts in physical conditions which exist within its narrow limits. In connection with these studies the children should draw many maps both for themselves and for class use. It must be remembered that the geographic interest both begins and matures during the junior period. For this reason the geography of Bible lands will not mean so much to the children if the study is postponed. If introduced at this time, it will enrich their Bible study not only now, but for all the years to come.

4. Bible manners and customs. In their secular studies children in grades four to seven learn much of the manners and customs peculiar to many modern nations in various parts of the globe; but unless the Sunday school enlightens him the customs of the ancient civilization of Bible times remain buried in obscurity for the junior pupil. This is an exceedingly interesting field of study, but it would not be legitimate for the Sunday school to spend time upon it simply because it is interesting. It is advocated as a study because it makes it possible for the pupils to understand the Bible stories clearly and to see the truth distinctly.

A teacher was telling the story of the healing of the paralytic who was let down through the roof. One of the boys exhibited a lively interest in the story, but smiled

frequently and was evidently controlling with difficulty the desire to laugh aloud. His conduct both puzzled and annoyed his teacher, for he was ordinarily one of the most attentive boys in the class. Detaining him a moment after the session, she asked what he found in the lesson that was so amusing. "O," he said, "I just couldn't help laughing when I thought of those four men teetering around on the ridge pole of that house trying to make a hole in the roof." If that lesson had been preceded by one devoted to giving facts concerning the construction of houses in Palestine, the way would have been clear for an understanding of the lesson story. To stop in the middle of the lesson to explain such facts is almost as fatal to the impression of the truth as it is to leave them unexplained. In either case the train of thought is side-tracked and will remain on the siding instead of moving steadily toward its destination.

5. Hymns, pictures, drills. There is a wealth of valuable material in certain great hymns of the church which make a strong appeal to juniors. Many of these hymns should be committed to memory, but not until their meaning has been carefully explained, that the child may understand what he is saying when he worships God through song. Some of the hymns have interesting histories, and these also should be given to the children as a part of the instruction of the correlated period.

The best examples of sacred art representing characters and incidents of Bible history are well worth careful study. Even the background and details of the setting are significant. The costumes, attitudes, and expressions of the figures reveal to the student much that escapes the casual observer. Children should be taught to look for these hidden meanings and helped to appreciate the beauty of the artist's work. Pictures of places also are of great value, as through them the child becomes familiar with Bible scenes and is able to visualize the setting of the stories.

Some of the time of the correlated period should be devoted to drills. While the junior period is a time when the memory is both strong and retentive, the mere fact that certain selections of Scripture, the books of the Bible, or the references for some of the great Bible passages have been learned by heart is no assurance that they always will be remembered. They are not yet really committed to memory, even though they are recited glibly, for unless they are frequently called to mind through repetition they will gradually fade from the memory. To be of real value this recall of the memory work must not be a mere parrotlike repetition of words, names, or sentences. The review may be both varied and interesting, and will be if frequent use is made of lively competitive drills, which, in addition to strengthening the memory, help the children to think quickly and accurately. (See Chapter XIX, pages 127-128.)

QUESTIONS AND SUGGESTIONS

1. How does the study of Bible geography make Bible stories more real to the children?

2. What questions would occur to a child who knew nothing of the customs of Bible times when he heard the parable of the wise and foolish virgins? the incident of Jesus washing the feet of the disciples?

3. Why should a period be set aside for teaching facts?

4. Why is it best to have the correlated period separated from the regular lesson period?

5. Make a list of subjects that would naturally be taken up in the correlated work.

6. Read the correlated lessons for one part of each year in the junior graded lessons and note what is taught in them and the relation of facts and drills to the stories in the course.

CHAPTER XII

METHODS OF TEACHING

1. Prerequisites for teaching. (1) *Knowledge of subject-matter.* It is obvious that a person cannot teach another that which he does not himself know, but to be adequately equipped a teacher must know more than he ever expects to give to his pupils. If his knowledge is limited to the text of the day's lesson, he must travel so narrow a road in its presentation that he is likely to run off the edge at almost any point. To be successful the Sunday-school teacher must be a genuine Bible student—acquainted with its men and women, familiar with its great stories, its history, its poetry, and its teachings. He should not only know it but love it; for enthusiasm begets enthusiasm, and the teacher in a school of religion will never adequately meet the requirements of the situation unless he has a holy zeal for the work.

The junior teacher must know the geography of Bible lands. He should know something of what has been done by the mighty pioneers in the mission field and what is being done to-day. He must keep in close touch with the temperance movement and its latest triumphs. To make his teaching vivid with suggestive illustrations he should note in current events the heroic, generous deeds which exemplify the teaching of Jesus through heroism in a great cause, sacrifice, and generosity.

2. Knowledge of the child. It is impossible to touch the life of a child vitally unless one knows what things are vital to him. Teachers must be able to see the truth through the eyes of the child before they can make that truth visible to him. We have seen that there are many characteristics that may be predicated of all normal junior children, and the teacher who knows from the study of

books what has been ascertained regarding the period has made an excellent beginning. But within these general lines there is room for infinite variety. Every teacher has as many separate subjects for study as he has members in his class and he cannot hope for the highest results unless he knows each pupil. This involves a knowledge of the child's environment, his abilities and limitations as exhibited in his school life and on the playground, and his individual interests. Without this personal knowledge the teacher cannot reach the real child at all and is certain to misjudge a child frequently and so lose or fail to gain his confidence and affection.

3. *Knowledge of principles and methods of teaching.* It would be possible for a person to be well equipped with knowledge and perfectly acquainted with his pupils yet utterly unable to teach. There is a science in teaching. There are rules that govern the process and methods by which the instruction is adapted to the pupils to be taught. It is true that many teachers have been successful who never heard of these laws. "They are natural-born teachers," people say. "They catch by intuition the secret of success, and do by a sort of instinct what others do by rule and reflection. It is none the less true that their success comes from obeying law, and not in spite of laws."¹ It is safer for even the most naturally gifted of teachers to know the law, and for all others it is a vital necessity. The most important phase of method for an elementary teacher is the story method of lesson presentation, but it is not necessary to discuss that here, as it is the subject of the succeeding chapter.

2. Lesson preparation. (1) *The lesson material and related facts freshly studied.* It matters not how well the material is known through previous study or even because it has been taught to other classes; it must be studied anew for each presentation if the pupils are to drink at a flowing spring and not from a stagnant pool.

¹ *Seven Laws of Teaching*, by John M. Gregory.

(2) *The aim formulated.* As the lesson material is studied, the teacher should ask himself, "What truth is there in this story which will be helpful to my pupils?" It may be that there is only one truth in the story, but there are probably several aspects of that truth from which selection may be made. In some stories more than one truth will be found, but only one can be effectively presented. The memory text or texts generally give an indication concerning the truth that the makers of the outline selected as the one to be emphasized, but that is intended to be suggestive only. The question, "What is to be *my* aim in teaching this lesson?" must be answered by each teacher for himself with his own class in mind.

(3) *The lesson planned.* When the teacher has mastered the material and decided upon the truth to be impressed, the next question to be settled is, "How can I present this lesson in such a way that the children will see the facts, feel the truth, and be impelled to translate the truth into action?" In making the lesson plan certain steps will be found necessary.

(a) An approach that will arouse interest must be found. "Interest includes both feeling and thought and points toward action" (Tanner).

(b) A connection must be made between the knowledge the pupil now has and the new facts in the lesson. "It is happily said that the mind is like a social club: no new idea is admitted unless introduced by a member. Accordingly, the teacher who would bring a new thought into a child's mind must first acquaint himself with the ideas which dwell in the child's mind already. He must ask at the door of the mind for a thought that is a member there in good and regular standing; and when this thought appears, he must present the stranger and ask for him the hospitality of the place."²

(c) The self-activities of the pupil must be aroused and

² *The Training of Children in Religion*, by Sneath, Hodges, and Tweedy.

directed. The junior teacher is never a lecturer nor the mere hearer of a rote recitation. He knows that the pupil grows by the exercise of his own mental powers, and therefore his constant aim is to enlist the active co-operation of each pupil in the lesson teaching. To this end a most important part of his lesson planning will be the preparation of definite, easily understood, but thought-provoking questions. Through these interrogations attention is secured, memory strengthened, and the quality of the pupil's knowledge ascertained. Because of their importance they should not be left to the inspiration of the moment, but should be the subject of careful study.

(d) The passage selected that is to be presented to the class as a story. The importance of the story as a vehicle of truth will be considered in the next chapter. It is sufficient to remind ourselves here that this is the last period in the life of the child when the story makes its greatest appeal. The story told by a teacher who is impressed with its beauty and truth will have a deeper influence than that same story will if only read by the pupil. At this age it is desirable to have both methods used.

(e) Ways suggested in which the lesson truth may be expressed. "Education is not receptivity but activity; not impression but expression; not learning but thinking; not knowledge but power."³ When we have provided graded lessons for our classes and adapted our methods of teaching to the age and ability of our pupils we must not assume that we have exhausted the demands of the developing life for graded instruction. "Complete gradation in education means the gradation of the *matter of instruction*, of the *method of its presentation*, of the *form of the expression* resulting from the instruction, of the *emotional appeals*, and of the *satisfactions* that flow from the action."⁴

³ *Psychological Principles in Education*, by H. H. Horne.

⁴ *The Use of Motives in Teaching Morals and Religion*, by T. W. Galloway.

The aim of the teacher to impress a certain truth involves the selection of some definite action or attitude normal to a child, through which the pupil may express the emotion aroused by the truth. Care must be taken that the emotional appeal shall be on the child's plane, that the pleasure that results as he lives out the truth may be one that is not an exotic in his everyday existence, but one so common that it can be sought in the same way again and again until the right act becomes habitual.

(4) *A lesson planned (for ten-year-old girls).*

"The Three Gifts," Lesson material; John 6. 1-13; Mark 12. 41-44; 14. 3-9. Memory texts: 2 Corinthians 8. 12; 9. 7.

Aim: to show how a boy, a rich woman, and a very poor woman made gifts to Jesus, which he used and commended, in order to arouse within the child a new love for Jesus, which will lead to a desire to give something to him; to suggest ways in which this desire may be realized.

Emotional appeal: love and sympathy.

Form of expression: gifts of money to a child or family in actual need; some form of loving service such as a child can render.

Satisfactions resulting: delight in giving and serving for Love's sake.

The lesson taught:

Approach: questions concerning gifts that the children have made to mother, father, or other loved ones, bringing out reasons *why* the gifts were made and why they gave joy to the recipient.

The lesson: the three stories told by the teacher or preferably by three of the class to whom they have been previously assigned; the story by the teacher, sympathetically told, of the case of need for money or kindly service, conversation concerning what the children would like to do, definite plans decided upon.

Closing thought: Matthew 25. 40.

3. The use of lesson helps. The teacher who takes his lesson bodily from any lesson help, however good it may be, is using that help as a crutch and dooming himself to mental and spiritual lameness. The one who takes the help into the class and reads from it turns it into a wheel chair and advertises himself to his class as an im-

potent cripple. The "helps" provided for the lessons are intended to be suggestive only. The importance of an independent preparation of the lesson cannot be emphasized too strongly, for the teacher's sake as well as the pupil's. A ready-made lesson will generally prove a misfit in any class, and the teacher who habitually repeats to his class the words of another is only an animated phonograph and not a teacher at all. Moreover, such a course renders impossible any growth in teaching power. Lesson helps are useful as guides for study and to furnish explanatory material, but should not be consulted for any other purpose until an original plan for the lesson has been made. Then the suggestions in the book may be read with advantage and will serve to enrich the lesson.

QUESTIONS AND SUGGESTIONS

Select some one lesson from each year of the junior series of the International Graded Course and prepare the ones from the first and third years for teaching to classes of girls, and those from the second and fourth for boys, using all the points given under "A Lesson Planned" and having regard to what is suggested under "Lesson Preparation."

OBSERVATION

Visit a Junior Department and sit with some class during the teaching of the lesson. Note the character of the work done by the teacher and the response of the children and answer these questions: What especially good points were there in the lesson teaching? In what particulars was it weak? How could it be improved in method, in adaptation to interests of pupils, in suggested expressional activities?

CHAPTER XIII

STORY-TELLING

I. The place of the story in elementary education.

It is hardly possible to overestimate the importance of the story in the education of children under thirteen, because it is for them the doorway into the great palace of truth. It brings to the understanding of the child in simple form the principles of order and law governing God's universe. More than that, it impels him toward conformity with and fidelity to those principles. Stories "feed, exercise, and cultivate the imagination; appeal to the emotions; arouse the will; strengthen the power of concentration; develop the sense of beauty; stimulate the idealizing instinct; help to shape thought and language; widen the child's sympathies and fellowships; broaden his world interest; prepare for future understanding of literary classics, especially poetry; implant ideas of right and wrong; and, in short, make the most lasting impressions of an ethical, esthetic, educational, and cultural nature."¹

2. The art of story-telling. The greater the value of the story, the more imperative it becomes that the teacher shall know how to tell stories. It is not easy to become a good story-teller; in fact, as is true of all other arts, one must have a special natural endowment in order to excel. But children are not as critical as are their elders, and any teacher who loves children and loves stories and is willing to study and practice can learn to tell stories well. For study such books as *Picture Work*, by W. L. Hervey; *Stories and Story-Telling*, by E. P. St. John; *Story-Telling, Questioning, and Studying*, by H. H. Horne; and *Story-Telling*, by Edna Lyman, will be helpful. Diligent study of the classic short stories best loved by chil-

¹ *World Stories Retold*, by W. J. Sly.

dren and grown people is one of the surest ways to attain success in the art. For practice there need be no lack of material if there are children in the neighborhood.

A Sunday-school teacher in his regular Sunday work is not obliged to select the stories that he tells; he finds them indicated in the course of study. But before he can tell any story effectively certain preparatory steps are necessary: He must first know the story not as an isolated account, but in its historical, social, and geographical setting, in order that he may feel its atmosphere. He must decide what he wishes to accomplish through the story and then take the facts and arrange them as an artist does the different parts in a picture, so that the less important details will be in the background and the more important in the foreground. When so arranged the story becomes an entity with which the teacher should live until he is filled with its spirit. He should see the story as one sees a picture and so be able to reproduce it unhampered by the memory of printed words. One must be free from any consciousness of the machinery in order to exert that magnetic influence which touches the mainsprings of action.

Stories are used in general education for many different purposes, but by the Sunday-school teacher always with the aim of influencing conduct and character. When an impression is made, it is intended to lead to a definite expression of some kind; if it does not do so, it is harmful in exact proportion to the strength of the emotion awakened. "To have the emotions aroused without any outlet in the corresponding action may result in developing individuals who are entirely satisfied with the emotion. They learn to delight in emotion and lack efficiency in action."² It is also increasingly difficult to arouse emotion. It is possible for even children to become "gospel-hardened." To avoid this danger the teacher should decide what form of expression he desires as the result of

² *Brief Course in the Teaching Process*, by George Drayton Strayer.

the story and, if it is not perfectly obvious, find a way of suggesting rather than stating it to the children.

3. Types of stories and their uses. Broadly speaking, there are three kinds of stories used in religious instruction: (1) those which present an ideal to the child and arouse within him a desire to be like it; (2) those which show the child himself as he is; "mirrors of nature in which the child beholds his natural face 'as in a glass.'" The influence of these stories is to make the child wish to be different in the respects that, as he sees them in the story, seem unlovely to him; (3) the negative, or warning story, intended to forewarn and therefore forearm the child against certain temptations by giving him some knowledge of the consequences that have followed in the lives of those who have been overcome by them. This is a form of teaching which must be used with great care and always associated with positive suggestions. But no scheme of moral or religious education can afford to omit it entirely. It is impossible to paint the picture of life truly without shadows, and there are certain forms of evil against which warning must be given, and a positive standard erected before the child has learned of the evil by experience and fallen into difficulty through ignorance.

All stories, of whatever type, must be true—that is, true to life. It does not matter in the least whether the incident related about the good Samaritan ever happened exactly as it was told; it is true either way, and its message will endure as long as time shall last. Fictitious stories are often most helpful when a teacher is trying to meet a special case of need, but there is no place for a story that is false in its implications.³ The junior teacher after the first year does not tell the story as it must be told to younger children. Older children are able to study the lesson before it is taught, and should do so; therefore, some use must be made of the recitation method and of

³ See *The Place of the Story in Early Education*, by Sara E. Wiltse.

questions and answers. But the teacher should make it a rule to give some part of the story *as a story*, without interruption of any kind.

4. Integral parts of a story. (1) *A beginning that will awaken interest.* The opening of a story serves to introduce the characters and give enough of a background to furnish a setting for the action that is to follow. When lessons are used which present Bible stories in chronological order, the introduction will be brief, as the children already have the circumstances in mind. But whatever its length it must not be dull. Let us take for illustration the lessons of the life of David leading up to the story in 1 Samuel, 26.

"Now, children, you know we learned last week how Saul persecuted David and tried to kill him," was the way in which one teacher tried to introduce her story, but she talked to the backs of the children's heads.

"All the afternoon the tramp of marching feet had been heard in the wilderness of Ziph, for Saul was leading his three thousand trained soldiers to the place where he had heard that David was hiding. Now it was night, and all over the side of the hill of Hachilah men weary with the long march were sleeping heavily." This was another teacher's introduction, and the eager attention of her pupils testified to their completely awakened interest.

(2) *Continuous action and the element of suspense.* Each part of the story as it progresses should both satisfy and arouse curiosity. If curiosity were completely satisfied at any point preceding the climax, interest in the story would die at that point, and there would be no possibility of resuscitation. Suppose in telling the story of David and Saul at Ziph a teacher were to picture David and Abishai looking at Saul's camp and then say, "No doubt Abishai thought that David meant to kill Saul if he could, but you know David would not do anything like that." It is easy to see how completely the story would be spoiled by this elimination of the element of suspense.

(3) *The climax.* It is this that "makes the story; for it all that preceded has prepared the way. It is the point upon which the interest focuses. It is for this that the story exists, and skill in dealing with it counts more for success than at any other point."⁴

The climax of the story aforementioned is when David, standing by the sleeping king, hears the whispered plea of his mighty man of valor that he be permitted to kill Saul and, with that one stroke, free his leader from constant fear of death. In David's answer God's true hero is revealed, and the lesson of the story conveyed.

(4) *An appropriate and satisfactory ending.* It cannot be too emphatically stated that this ending is that of the story itself and is not in the nature of an application or moral tacked on to the story. Any story that needs such an emphasis to make its moral meaning clear is so poor that it should never be told. In any event it is useless to append a moral, as that is certain to arouse antagonism and so defeat the purpose for which it is used. In a Sunday-school lesson the memory text is usually a concise statement of the truth the story is designed to teach, and having such a text would make a formal application unnecessary even if it were ever desirable to use one.

It is not often that a story ends with the climax, though sometimes that does happen. The story we are considering would be most unsatisfactory if nothing more were told than that David and Abishai stole away safely with Saul's spear and cruse of water. The call of David to Abner from the safe distance of an opposite hill, Saul's question, David's answer, and Saul's temporary repentance make a dramatic scene, but one that detracts in no way from the force of the climax. On the contrary, since through it curiosity is satisfied, and a natural desire for the hero's safety met, the mind is free to receive the impression of the truth.

When this story is used in a junior class as part of a

⁴ *Stories and Story-Telling*, by E. P. St. John.

study of the life of David, the wise teacher will not sacrifice the influence of the story in order to have the children cooperate all through by answering questions or giving back what they have learned. He will tell the story as vividly as possible up to the climax and will let the children tell what happened after David and Abishai got safely away from Saul's camp.

QUESTIONS AND SUGGESTIONS

1. Give several reasons why a Sunday-school teacher should know how to tell stories.
2. Which are easier to tell—Bible stories or those from general literature? State reasons for your answer.
3. What truth would you expect the children to get from the story used as an illustration in this chapter? How would you expect them to express that truth in their own lives? Name some other Bible stories that teach the same or a similar truth.

OBSERVATION AND PRACTICE

Select one story from the following list, prepare it carefully, and tell it to children at least five times, revising it each time in the points which seem weak: "The Childhood of Moses" (Exodus 2); (David's Kindness to Jonathan's Son" (2 Samuel 4. 4; 9. 1-13); "Christ in the Temple (Luke 2. 41-52); "Paul's Shipwreck" (Acts 27. 1 to 28. 10).

If you choose either of the first two, suggest to the children that they act the story after it has been told. To have this exercise of value it must be planned entirely by the children.

CHAPTER XIV

INCENTIVES AND REWARDS

1. How habits are formed. The junior period is of prime importance in the life of the pupil, because at that time so many habits are formed and fixed. The fact that these habits, once firmly rooted, have a tendency to endure through all the vicissitudes of later life is at once an encouragement and a warning; a challenge to the most wise, earnest, and persistent effort that those habits may be formed which tend to make right doing easy and natural. The Sunday school must help these children to form habits of industry, study, punctuality, and unselfish service. But there are difficulties in the way. "As soon as we begin to place before them [grammar-school children] a task not immediately and intrinsically of compelling interest, but one which they can follow only by rejecting hosts of competing interests that are immediate and urgent, then the great moral conflict is won. In this great conflict the tragic fact is that nature almost always backs the impulse which, from the social point of view, is the less valuable. . . . At this stage the teacher's task is clear: it is to lighten and brighten the larger good with such artificial encouragements, rewards, advantages, and attractions that, in spite of the pull of nature in the opposite direction, the child will choose that larger good."¹

Many seem to suppose that the mere repetition of an act will produce a habit, but that is not true. Two conditions are necessary for the formation of a habit: either the

¹ *The Teacher's Philosophy In and Out of School*, by William De Witt Hyde.

act itself or some result that is to follow must be pleasurable, and the act must be repeated again and again.

2. The task we must face. Very seldom can one find a normal junior child who possesses a ready-made love for work. If he gains it, he must build it up by a more or less painful process. His day-school requirements are a burden to him. He resents every demand that curtails his playtime and is generally in the attitude of holding a white flag in each hand as a token of unconditional surrender whenever any new task has to be conquered. But it is necessary that the junior child shall do some work in Sunday school. It is not sufficient that he be taught the Bible; he must read and study it for himself. He must write in order to express what he has learned and fix it in memory. He must try each day to put in practice the things he has learned. This calls for courage to face tasks bravely and that steady perseverance in work which we call industry. Children of this age have extraordinary energy and activity, and it is therefore physically possible for them to do easily all the work that the Sunday school requires. But when we consider the child's antipathy to work, it is evident that strong incentives must be found if we are to help the children to establish the habits essential to efficiency.

3. Providing encouragements. (1) *The greatest appeal.* The highest and most powerful stimulus is found in an appeal to the elemental instinct of affection. The teacher who loves the children and has a high ideal for himself and for them usually awakens a corresponding love, mingled with respect and admiration. With many children the joy of pleasing such a teacher is so great as to make any kind of task delightful, however disagreeable it might seem without this motive. But there are some children who cannot at first be influenced solely in that way to undertake the regular doing of things not in line with their native interests. The question is not, How can we make each child do these things? but, How can we make him wish to do them?

Fortunately for us the instincts of ambition, emulation, imitation, pugnacity, and pride develop and strengthen in the junior period. It is easy to see that each of these if untrained might become a menace to the character; but the encouraging fact is that in appealing to these natural tendencies to assist in establishing right habits we are training the instincts themselves to that higher plane whereon they become the allies of all that is noble and honorable. Take, for instance, pugnacity. Our ordinary conception of that quality would lead to the supposition that it must always find expression in a physical encounter with an opponent, whereas it is the force that, when rightly directed, makes a person refuse to be downed by a hard task and keeps him at it until he conquers.

(2) *Commendation.* The best reward that can be given to a child for work well done is public recognition. Children enjoy praise, and they have a right to it if they have done well; moreover, it does them good if it is judiciously and impartially given. The most desirable form of public commendation is an honor roll, on which are placed the names of the pupils who have gained a certain number of credits during the preceding four or five weeks. To insure absolute fairness a record of credits must be kept in each class, and the honors awarded on this record. (See Appendix C.)

While to most children the honor roll proves a powerful stimulus, there are some, especially among the boys, who cannot be influenced in that way. With such, however, the gang spirit is usually strong, and each member is ready to do things for the sake of the class which he never would do to gain any kind of public recognition for himself. On this account the class banner is as much a necessity as the honor roll. It is given to the class that has the largest number of credits for the month. Class credits are earned for everything except attendance, when every member who is present has done any one of the things for which credit is given. If every member is present, the class has

the credits for attendance. There should be two banners—one for the girls and one for the boys.

One of the best ways to insure the doing of notebook and other written work is by planning to exhibit the books, first letting the children know that there is to be an exhibit. There are several occasions when such an exhibit is particularly in order. At the time of a parents' meeting or mothers' social the books should be shown, not solely for the effect on the children, but that those parents who have taken no interest in the home work may see what is being done by other children and have their ambition aroused for their own children. On the annual Promotion Day, and at any other time when the work of the school is under review or consideration, the exhibit should have a prominent place. For the children it stimulates a friendly competition, which is conducive to good work.

3. *Rewards.* In general it is not wise to give a reward having a money value, as that introduces a mercenary element. There are two exceptions which may well be made in favor of the junior badge and the rainbow bookmark. The badge is a constant reminder of the highest purpose, and the bookmark is a help to the child in learning the books and divisions of the Bible and makes his own Bible more attractive to him. (See Appendix C.)

A work-book social, picnic, hike, candy pull, or some other form of good time at the end of the quarter for all who have done the required work in a satisfactory way makes a strong appeal.

4. *Promotion.* Any child who completes a course of study has a right both to a public recognition of the work he has done and to the personal satisfaction that comes from a realization of his own progress. In the attempt to meet this need of the child we find ourselves confronted with several problems. One of the first is the question, What shall be the requirements for promotion from grade to grade within the department and from the Junior Department to the Intermediate? Before the denominations is-

sued graded lessons, many schools used a graded supplemental course, which was made up largely of matter to be memorized. By a natural process of reasoning it was generally regarded as proper to make the test for promotion the ability to recite by rote at least a certain proportion of the memory passages. But when the schools began using the graded lessons, in which the material is so much more abundant and so closely graded, and the methods by which the children acquire knowledge are so varied, changes were found necessary both in requirements for promotion and in the recognition of good work.

In recent years a new view has been adopted by educational institutions generally, and this is something we should carefully consider. In former days almost without exception the tests given the pupils in the day schools were such as required a large use of verbal memorization. In one secondary school known to the writer a pupil who had been below the average in his standing in the school throughout the course, but who could memorize easily, by cramming for three weeks before the close of the last term passed such brilliant examinations that he carried off all the honors in five widely different fields of study. Educators the world over are coming to see that the important question is not so much, What can a pupil hold in his memory until after the examination? as, What has this pupil been able to do with the knowledge that he has gained? Efficiency is the keynote of the educational as it is of the business world to-day. It should also be the aim of the Sunday school, remembering that efficiency for our pupils means, first, acquiring the great facts of Bible history and Christian enterprise; secondly, seeing the truths that lie implicit in those facts; and thirdly, assimilating and living out these truths. Without the third step there can be no such thing as social efficiency; with it we have the highest type that is possible of attainment.

Some day we shall estimate the standing of our pupils, not simply by the knowledge they have acquired, but by

their progress in translating truth into conduct. This day ought not to be far distant, for even now some public schools are judging and reporting their pupils by their exhibition of those "habits and attitudes desirable for good citizenship."² When the Sunday school reaches the place where it can evaluate its pupils by their progress in gaining the habits and attitudes necessary for Christian citizenship, we can imagine the children taking home report cards that will read something like this:

WALNUT HILL METHODIST EPISCOPAL SUNDAY SCHOOL

JUNIOR DEPARTMENT

Name: Robert Miller. Grade: 3.

I. Study and handwork:

1. Above average—lesson preparation and knowledge of story.
2. Below average—writing and spelling.
3. Showing particular improvement—map-drawing.
4. Evidently not working to the best of his ability—required memorizing.

II. Desirable habits and attitudes:

1. Unusually well developed—courtesy and consideration.
2. Needing careful training—self-control.
3. In which improvement has been marked—moral courage and promptness.

Number of Sundays in quarter: 13; times absent, 2; times tardy, 0.

While working toward this desideratum we must have a standard to set before the pupil as a requirement for honorable promotion. This will naturally consist of work done and knowledge gained, but both will have had their influence in character building. In the graded lessons, for instance; the work book is the guide that the pupil uses through the course in his Bible study. It is intended to help him to establish habits of daily, intelligent, interested

² See *Teachers College Record*, January, 1919: "Measuring the Habits of Good Citizenship."

Bible study, industry, neatness, and accuracy. A part of the assignment for each week is a verse or verses to be committed to memory, and this in the majority of cases is a concrete statement of a truth that the pupil can live day by day. When the graded lessons are used, the pupil should be promoted on the work done in the work book, and his preparation for promotion should begin the day when he first uses the first work book and should continue from that time until he has completed the course.

The question as to what percentage of work will be required for promotion must be decided by each department. Probably the general passing average of the day school is a fair one, namely, seventy-five per cent. If that were adopted as our minimum requirement, it would mean that the equivalent of three out of four books must be satisfactorily completed in each year—that is, thirty-nine of the fifty-two lessons. It is not possible to examine each pupil on what he has done better or differently as the result of the lessons he has learned, but this we do know: he could not do seventy-five per cent of the required work in his book for four years without gaining a considerable amount of knowledge and many right habits and attitudes, as well as that strength of character which comes from doing the thing that one ought to do in the way and at the time that it should be done.

(5) *Encouragement to the backward and indifferent.* There will be some pupils in every Junior Department who will fail to reach the standard set, whatever that standard may be, and the problem of how best to deal with such cases is one that concerns every junior superintendent. It is impossible to make any hard-and-fast rule and say that if a pupil does not do his work in the first year, for instance, he must stay in that grade another year. It may be that in the case of a few that would be the best thing to do; with the larger number it would be an encouragement and would arouse their latent energies if they were allowed to advance with the class and were told that this has been

done to give them a chance to make good, and that they will be kept in this class for three months on probation to see if they are equal to the opportunity. Such children are in need of the sympathetic cooperation of their teachers, and nothing else can take its place in stimulating them to do their best.

(6) *Making the diploma mean something.* A well-graded Junior Department contains children whose general characteristics are similar, and who, therefore, can be wisely dealt with as a group. When a child reaches the next stage in his development he must be transferred to the Intermediate Department whether he has completed the work of the Junior Department or not. Usually a child of thirteen has entered the period of early adolescence and is so different from his younger self in many respects that he needs different methods of teaching and management. Therefore, independent of the amount of work done or the standard attained, he must be transferred; but if he has not done his work, he must be transferred without honor, ■ otherwise a promotion with its diploma would be of no value to those who have honestly earned it.

QUESTIONS AND SUGGESTIONS

1. Why is it necessary to use incentives with juniors?
2. Make a list of the habits that a child will form who studies his Sunday-school lesson regularly and does his notebook work neatly and accurately. What additional strength will he gain if he does extra memorizing and other tasks that are not required for promotion.
3. What incentives were offered you when you were a junior in Sunday school? Were they helpful? If so, how, and to what extent?
4. State for yourself the purpose that should be behind every incentive used by junior teachers and officers.

CHAPTER XV

THE VALUE OF HANDWORK

1. "We learn by doing." The teacher cannot give his pupil knowledge as one might pour water into an empty pitcher. It is the pupil that must be taught, not the lesson; and if the pupil is to gain anything of value from the lesson, he must do something with it. The facts of the lesson are not his until he has expressed them orally or in writing, and they are more surely his if he writes them. The truth of the lesson may be clearly understood mentally, but it does not become a part of the pupil until he has lived it and accepted it as one of the principles by which his daily life is to be guided. It is because of this necessity for action on the part of the learner that the words used as a heading for this paragraph have become proverbial, and in the sense that the statement is "a law or rule drawn from experience" the proverb has risen to the dignity of an axiom.

2. Through the finger-tips. Junior boys and girls are full of muscular energy and high-power activity, and their fingers fairly ache for employment. This is fortunate, for "through the finger tips to the brain is the most direct route; and the hand, in turn, is the brain's best medium of expression. Whether it be an algebraic equation, a fact of history, a philosophic truth, a chemical formula, or the plan of a house, unless the fingers can express it, the brain has not formulated it clearly. Conversely, set them to the task of expressing the idea and the brain can immediately grasp it."¹

¹ *Handwork in the Sunday School*, by M. S. Littlefield.

(1) *Writing.* There are many ways in which the fingers of juniors may be employed effectively in the learning process. The children in the first junior year have not as yet had sufficient experience in writing to make the process an easy one; but they can and should begin to express themselves in this way by copying a text or the answers to simple questions in the book that is their guide in Bible reading and study. In this way the lesson is fixed in the child's mind and is made definite and permanent. In the second year the child, having attained greater facility in writing, can do more original work. He can find the answers to questions that require looking up in the Bible or elsewhere and also think out for himself the answers to questions involving moral decisions. In the third year the pupil can make an outline of the lesson stories, write short stories of the lesson, or describe the lesson pictures. In the fourth year he can write longer stories or make an outline of consecutive events.

(2) *Drawing.* Some children enjoy making descriptive drawings to illustrate the stories. Those whose talents lie in another direction will make decorative designs for title pages and initial letters. All these have their uses as forms of expression. The child who has reproduced a story in picture form will never forget it, even though the drawing may be crude. Decoration adds to the beauty of the book and so gives the child pleasure in the thing he is to make; and this pleasure will carry him over the part of the work that he looks upon as drudgery.

Map-drawing plays a very important part in the junior's activities because of the rapidity with which the sense of location develops during this period. To draw the outline of a country and mark within it the important cities, rivers, lakes, and seas gives the child an accurate knowledge of the land and familiarity with its geographic details such as he could not gain through the study of ready-made maps.

(3) *Modeling.* Making relief maps in sand is one of

the most delightful as well as the most effective of all methods for giving the child an idea of the character of the land—its hills and valleys, deserts and mountains, brooks and rivers, and the relation of all these to the stories he is studying. Three maps the children should know how to model on the sand board before they leave the Junior Department: Egypt, with the Arabian peninsula and Canaan; Palestine; and Mesopotamia, showing Canaan or Palestine. The latter gives the location of Abraham's story and also of the stories of the exile and return of the people of Judah. Maps for permanent use may be modeled in clay, plasticine, or paper pulp. These usually will be small maps, each pupil making one to keep with his notebooks.

The peculiar manners and customs of the Holy Land are of intense interest to the children but in many cases are difficult for them to understand. Making models of an Oriental house, a sheepfold, a tomb with its stone to be rolled before the opening, a well-curb and trough, a tent, a water jar—all these help to make the setting and meaning of the stories clear.

(4) *Sewing.* The dress of the Arabs who live on the east of the Jordan and their mode of life are the same as they were in the time of Abraham. We cannot tell what changes will grow out of the present changing conditions in Palestine; but until within a few years, at least, the character of the dress of the Jews in Palestine had not changed since Bible times. It is therefore possible to design historically correct costumes either for dolls or for grown people. Junior girls enjoy making costumes and finding out how to make them accurately, especially when the costumes are to be used in representing Bible stories dramatically.

(5) *Construction.* Boys who are trained in the manual-training departments of our schools may make many of the appliances that are needed for handwork in the Sunday school. A sand table is one of these. In several schools

junior boys have mounted and wired a large electric map of Palestine for the department. Others have made book-racks and shelves. In general, it may be said that no Junior Department should buy anything ready-made which the boys can make without taking too long a time at it.

(6) *Illustration and color work.* Illustrating hymns and verses or passages of Scripture is an exceedingly important part of a junior child's handwork. Many of the great hymns of the church present the truth in the form of concrete pictures, and these are the ones that appeal most strongly to the boys and girls. When they read such a hymn to look for the pictures in it and then find pictures that will express the thought in the hymn, they are learning to read all hymns more intelligently.

Decorative color work includes tinting pictures and coloring and illuminating designs, borders, and initial letters. Maps are also colored to show boundary lines, political divisions, and physical characteristics.

3. When handwork should be done. When the Sunday-school session is restricted to an hour or an hour and a quarter, no handwork can be done during the session without curtailing the worship periods or those set aside for lesson teaching. The children are so interested in it that if handwork were introduced in the antesession period, it would be difficult, if not impossible, to switch the attention away from it. Some of the handwork should be done at home. This applies especially to such writing and other assignments as are given in the pupil's work book. But any kind of work that the pupil has learned how to do may be done at home, and often the interest generated in a week-day period has so aroused the constructive and artistic impulses of the pupils that they have voluntarily spent hours working by themselves.

The handwork should be done during the week or on Sunday at another hour than that of the Sunday-school session; it may be planned for in one of four ways: (1) The teacher of each class may meet with the class for

this purpose at her own home, the home of one of the pupils, or the Sunday-school building. (2) The superintendent of the department or someone appointed to have charge of the manual work may meet all the pupils at some given time, assisted by as many of the teachers as can give their services. (3) Special instructors may be appointed to conduct classes in geography, hymn illustration, and modeling during the week. (4) The handwork may be done in the regular session for week-day religious instruction.

4. Results to be expected. Handwork is not only a means of expression, but through it the superabounding activity of the child is directed into useful channels. He is willing to do the work at first because of the social and competitive element in it and for the sake of the end he expects to attain; later, when he has gained skill, he enjoys the work for its own sake, and when he has reached that point he has made a significant advance toward genuine industry. These forms of activity furnish a means of ascertaining what the pupil really knows, for constructive work and drawing are much more certain than any verbal test of the child's understanding. His sense of the beautiful is cultivated, and his ideas concerning what constitutes good work are constantly raised if his leaders expect from him the best of which he is capable. The dexterity he acquires is a start on the road toward practical efficiency in general.

There is a gain in many ways when the pupils meet at some common center to do the work, because of the enthusiasm and unconscious competition in groups, which raises the standard of the work done. Some children, who under oral instruction and in recitation have seemed utterly indifferent, and even stupid, have been awakened mentally and spiritually by the opportunity to express themselves through the hand. The teachers and pupils who are associated in these activities become comrades. The children talk freely about all that concerns them when they are

together in this informal way; and through their conversation the teacher learns to know the real child. In the contact with their teachers and with one another the children unconsciously form habits of right conduct, good manners, truthfulness, kindness, cleanliness, promptness, willing cooperation, and regard for the rights of others. In fact, there is a definite connection between all this work and growth in the religious life. In a Methodist church in Ottawa, Canada, the junior superintendent and teachers have made a feature of handwork. In 1917-18 four hundred and sixty-five work books were completed, and one hundred and twenty-five hymns illustrated. After giving this record, for which the writer had asked, the superintendent said, "We are working for one-hundred-per-cent record this year. *The results spiritually, we find, closely parallel the handwork record.*" The italicized sentence is of grave portent to all Sunday-school teachers. The statement it makes has been proved true by the experience of thousands of junior teachers and officers. Handwork is not mere busy work; it is indispensable in any system of religious education which aims to provide the highest mental, moral, and religious training for the boys and girls.

QUESTIONS AND SUGGESTIONS

1. Make a list of all the forms of handwork that juniors can do in connection with their Bible study and write after each what you would expect it to accomplish for the child.

2. Which would be better for the pupil—to do all his handwork under supervision or to do a part of it by himself with printed instructions for a guide? Give reason for your answer.

3. What advantages are there in having pupils and teachers meet during the week to do the handwork; (a) to the pupils; (b) to the teachers?

CHAPTER XVI

CONNECTING TRUTH WITH LIFE

1. Impression and expression. In morals and religion impression without suitable expression establishes a chasm between teaching and life. It makes the mere mental grasp of the principles and truths that are taught a substitute for accepting them as a standard for life and acting in accordance with them. It results also in a hardening of the arteries of emotion, so that it becomes increasingly difficult to make any impression deep and lasting enough to lead to worthy deeds. On the other hand, the attempt to express in the life something that is not based upon adequate instruction leads to doing things formally, without any real motive and without the steadying power and guidance of the best standards of the race.

2.. Everyday opportunity for expression. A junior child finds his social environment in the home, at school, on the playground with many associates, in the haunts of the gang where he consorts with a chosen few, in the neighborhood, and in the Sunday school. These, then, are the fields in which his religion is to have opportunity for exercise that it may live and grow thereby. The purpose in our teaching is to show the child the kind of conduct that his heavenly Father expects of him in all his relationships: in the home, obedience to his parents and respect for them, truthfulness, honesty, courtesy, thrift, and helpfulness; toward his brothers and sisters, unselfishness, justice, truthfulness, honesty, kindness, courtesy, generosity, and love; in his school, obedience to the rules made for the good of all, perseverance in spite of failure, courage for hard tasks, cooperation, and friendliness; on

the playground, obedience to the rules of the game, fair play, cheerfulness under defeat, and self-control; with the gang, courage to stand for all that is clean and manly in word and deed, to maintain respect for the rights and possessions of others, and to stand against every kind of foolhardy daring; in the neighborhood, courtesy, kindness, interest in clean streets, in the protection of trees, in the destruction of flies and harmful weeds—in fact, in everything that will make the community a better place in which to live; in the Sunday school, reverence, cheerful obedience, cooperation, helpfulness, courtesy, and good will.

We have long since learned, however, that it is not sufficient to tell a child what his duty is. We know that hearing of acts of kindness, such as the kindness of Rebecca to Eliezer, does not of necessity influence the child to show kindness to others. The story will be a good beginning, but we must furnish motives that will inspire the child to do kind deeds, not because he has been commanded to do so, but because it is his desire and the normal expression of his own purpose. Since the child does not always recognize opportunities when they come, it is often wise to suggest and provide concrete situations through which he may express the desire that has been aroused. In fact, the Sunday school itself, through its social life, service of worship, fellowship, drills, and periods of instruction, affords opportunities for putting into practice many truths that the lessons teach.

3. Normal motives. As has been stated in a former chapter, much of our failure to bridge the gulf between religion and life is due to the fact that we either have failed to furnish any motive to the child for religious conduct or have tried to force upon him one in which there was no appeal. To make the doing of something that is not intrinsically pleasant attractive we must give the child a motive that is on his own plane and strong enough to overcome his inertia, indifference, or positive antago-

nism to the suggested line of conduct. If the motive makes a strong appeal, he finds such satisfaction in what he does that he has a desire to repeat the act; and so, in time, a righteous habit is formed. He himself must choose and do, for without self-exercise, self-control, self-determination, and self-expression there can be no growth in the type of character that embodies and expresses love for God and man. There are many duties in the home life against which children rebel; indeed, in the past they have even thought of chores and other kinds of housework as menial and belittling. Spurred by the merit system and degrees to be won in the Boy Scouts and the home and other honors to be worked for by the Camp-Fire Girls, thousands of boys and girls are not only forming the habit of cooperating in the home and becoming splendidly efficient along many lines, but are also erecting high life standards for themselves.

The Sunday school, too, has made use of honors as an appeal, giving public recognition to individuals on an honor roll and to classes through the class banner and noting special honors on the diploma at the time of graduation. In this way pupils have been stimulated to study the Bible, to memorize required passages, and to do the handwork called for by the notebook. Attendance at church and Sunday school, punctuality, and systematic giving have also been rewarded in this way. There have been some perfectly honest conscientious objectors to such incentives on the ground that they present comparatively low motives for right doing. Those who take this stand believe that even children should need no other motive than the joy of self-sacrifice, and of doing one's duty for duty's sake. But they forget that in the Christian life delight in self-denial and the ability to rejoice in the immolation of self upon the altar of sacrifice is the highest point that any soul attains. Even Paul did not pretend to put away childish things until he became a man. During childhood he "spoke as a child, felt as a child, and

thought as a child," and no doubt was moved by the motives and appeals normal to childhood. Desire for public recognition and commendation is not a lofty motive, but we must meet the child on his own plane and lead him from the lower to the higher. If we can furnish a legitimate motive sufficiently strong to induce the child so to exercise his mind and muscles that he becomes efficient along useful lines and establishes right attitudes and habits, we are doing God's service. Later he will outgrow the motives that are the only ones that will influence him now. The appeals that move him when he is older will be on a higher plane, and all through the years will advance with the growth of his religious life.

4. Worthy objectives. In the Sunday school we must constantly scrutinize our plans for motivation to make sure that the conduct on the part of the children which is our objective is worthy the effort taken to secure it. It is a great mistake, for instance, to offer incentives or rewards for mere attendance at Sunday school without regard to what the pupil does after he gets there or what he has done in preparation for the work of the school before he comes. Such a plan not only stresses the virtue of attendance unduly, but by implication relegates to the background many lines of conduct which are much more valuable as aids in character-building. Another evil in such a plan is that it blinds the eyes of the leaders of the school to the fact that there is a better way for obtaining regularity in attendance, and that is to put the motive for attendance into the Sunday school itself. The Sunday school that has all its services adequately graded, well adapted, and varied, and that gives its pupils something more attractive to do than to sit still and listen will have no trouble with irregular attendance. Neither will it be found necessary to resort to red-and-blue-button contests, prizes for bringing in new pupils, or any other artificial method of increasing the membership.

5. Expression through service. Important as are the

forms of expression which find their natural outlet in the child's immediate environment, for his highest development it is necessary that he perform acts of service not simply for those he knows and loves, but for any needy ones whom he can help. Gifts of money to provide dinners for poor families at Thanksgiving and to give cheer to neglected children at Christmastime are more blessed to the children who give than to those who receive—that is, if the gift has been made at the cost of some self-denial. But the gifts that require of the child a sacrifice of time and into which he puts the work of his own fingers are the best of all.

In a certain Sunday school the older junior boys and girls made gardens in an unused lot owned by the church, cheerfully spending days of their vacation time caring for the vegetables they had planted. In the fall the produce was sold, and the money used to buy materials to be made up into garments for the Belgian and French refugees. The teachers did the cutting and the planning, and the girls did the sewing, giving to the work all of Saturday morning and of Friday afternoon after school for several weeks. In the meantime the boys put their manual training into practice and made bookracks, stereoscope holders, a sand board, and other articles needed in the Sunday-school room. These the church bought and paid for, and the money was put into a fund that later was given to the relief of the starving Armenians and Syrians. The younger juniors made scrapbooks for a local children's hospital, spent hours snipping material for pillows for the Red Cross, and knitted dozens of pairs of wristlets. Another department obtained from their missionary associations the names of two missionary families—one in an isolated mountain region of the home field and the other in Africa. They had the age and size of every member of the two families and earned and saved money to buy many things that were needed. From their own people and other families in the church they solicited

garments that could be made over. After some months of work they were able to fill two Christmas boxes that left no one in either family unprovided for; and these contained a more complete assortment of dolls and dolls' outfits for the girls and of toys for the boys than is usually found in such boxes.

These are just glimpses of the many ways in which children may express love and sympathy through service. It is sometimes easier for a child to exercise self-denial in a special effort to help strangers in need than it is for him to be faithful in the performance of prosaic duties in the home. But the Sunday school must help him to do both from a religious motive, or it will fail at the point where failure is most disastrous. If it succeeds, the child is enlisted in a constantly increasing number of social enterprises and interests and, through hearing and doing the Word, becomes in his measure a Christian citizen of the world.

QUESTIONS AND SUGGESTIONS

1. What are some of the results that will follow from the repeated impression of truths which are not put into practice? Make a list of specific acts on the part of junior pupils in the home, in Sunday school, and on the playground which you would expect to see as the result of religious teaching.

2. List all the motives that might be used to secure such conduct on the part of twelve-year-old boys; ten-year-old girls.

3. What acts of service have you known junior children to do? List other expressional activities of this kind you think juniors would enjoy.

4. What do you think would be the effect upon the pupils if the lesson on "The Three Gifts," outlined in Chapter XII, were to be taught and no opportunity provided for the children to give?

CHAPTER XVII

PLAY IN RELIGIOUS EDUCATION

1. Ancient and modern conceptions of play. Many of the early Christian fathers were drastic in their condemnation of all forms of amusement. Even such innocent diversions as games, music, and play fell under their ban. This was partly because in their asceticism they considered anything that gave pleasure to the individual an unholy pandering to the carnal nature; but another and more potent reason was that all forms of play were used by the heathen in their rites and festivals, and there was a stern necessity that Christians should obey to the letter the command, "Come ye out from among them, and be ye separate."

John Wesley condemned the practice of allowing school boys to play on the ground that "they ought not to learn in youth what they would have to unlearn in manhood." In this country it is well known that our Puritan fathers frowned upon play as a wicked waste of time. The anti-thesis to it in their judgment was "useful pursuits."

This attitude toward play has persisted in greater or less degree down to recent times, especially among religious educators. But when educators began to study the nature of the child and the laws that govern his life forces they realized that since play is a universal instinct or innate tendency among the young of man and animals which it is impossible to suppress, it must in some way be of value in the proper development of the individual. Further investigation revealed its possibilities as a means of strengthening the moral as well as the physical nature, until at last, instead of being despised and cast out of the educational realm or tolerated as an unpleasant neces-

sity, it has been brought into the inner circle and accorded a high place among the formative influences of life. Scores of books have been written upon play in recent years, and in them the subject is treated from many different angles; but whether the point of view is that of the anthropologist, the social worker, or the psychologist, all acknowledge the importance of play as a factor in education.

2. The value of play. The child grows through play, and this is only one example of the general law of growth through action. Play strengthens the bones, gives flexibility and power to the muscles, and has an even greater effect upon the nerves. "It is nature's prescribed course. School is invaluable in forming the child to meet actual social opportunities and conditions. Without the school he will not grow up to fit our institutions. Without play he will not grow up at all."¹ But the value of play and its purpose are not limited to the body. As Chamberlain has said, "Play is concerned with everything; emotion, feelings, acts, thoughts, imaginings, speech—all begin their career in its subtle shaping influence."

A distinction must be made between play and mere romping. Sometimes children roll on the grass, tumble over each other, laugh and giggle, and do silly things with a desire to "show off" or, possibly, just to let off steam. That is not true play, and the children themselves recognize it as just "fooling." When children play they are serious.

The right kind of play is a university of ethics. Under its training the will gains in energy, decision, and promptness. Practice brings skill, and with skill come courage and confidence. Above all, fairness, honesty, cheerful obedience to the rules of the game, and the ability to sacrifice self in the interest of the group are developed and fostered.

Even young children learn through their play to re-

¹ *Play in Education*, by Joseph Lee.

spect the rights and property of others, to share with one another, and to be willing to yield to others the most coveted positions in the game. Any individual is severely dealt with whose conduct in play falls below the ethical standards of the group, and those standards are high. The rules governing the games are so perfect in their justice and so true to the spirit of democracy that a recent writer of a book on civics for children has explained the principles of our government and the duties of many of its officers by reference to the rules of the playground and the duties of the leaders of the "teams."²

Play has a leveling influence, tending to obliterate class and all other artificial distinctions; in fact, it "rubs off the sharp corners," helps to establish desirable habits and attitudes, and tends to produce a symmetrical character. "Many a lad has learned lessons of cooperation with his teammates, of self-denial in training, of persistence, endurance, and courage in turning defeat into victory, only to have these same lessons stay by him in the stern contests of later life and make him a winner there. Clear thinking here also helps us to avoid the common error of supposing that enthusiasm in play unfits the child for work, which is untrue. Excessive and unwise indulgence in play may unfit the lad for real work, just as similar indulgence in work may unfit him for play; and it is a question which is the greater evil."³

The distinction between work and play can never be sharply drawn. Work that is pleasurable becomes play, and play itself involves work. It is possible for a child through play to develop a habit of joyousness in work—"a consummation devoutly to be wished."

3. The church and the play life. "There are few developments of religious life in modern times as significant as the little-heralded introduction of play into the churches. What! a church at play? What would our spiritual fathers

² *The Land of Fair Play*, by Geoffrey Parsons.

³ *Recreation and the Church*, by H. W. Gates.

say to it? Here are Sunday-school baseball teams, with references thereto from the sacred desk on Sunday! Here are cooking-stoves and kitchens in the churches, and club-rooms and gymnasiums and swimming-tanks! Well, whatever the fathers might say, the voice of love declares that wherever and however we enrich human fellowship on the simple, democratic plan of regard for men as such, we do the will of the Father, we bring nearer the world-wide realization of the democracy of God.”⁴

This is the mark of a new era; and it is safe to say that by the time another generation has passed, the old lady who “always doubted the spirituality of a church with a basement” will be superseded by one who doubts the efficiency of any church that does not provide a basement or some other place where the children and young people may play. The church that fails to do this and to furnish for that play proper supervision and direction is missing one of the greatest of all opportunities to cultivate genuine Christian character and is losing its crown of rejoicing as well. The church must have its course of study and provide certain forms of work to be done in connection with the lessons, but it ought never to be satisfied with these. If it is, it will surely one day hear the Master say, “These ought ye to have done and not to have left the other undone.” Children work and study because they must; they play because they love to do so. How can any church be willing to shut itself out from that part of the child’s life in which he finds the greatest pleasure and from which he learns some of life’s most important lessons?

There is tremendous need of the church and of the ideals for which it stands in the play life of the present day. Instead of real recreation or diversion in play we are tending toward overindulgence in pleasure, which leads directly to dissipation. The craze for amusement has been developed to such an extent by commercialism that our children and young people are overentertained and *blasé*.

⁴ *A Social Theory of Religious Education*, by George A. Coe,

When a social gathering is held in the home, the young people, even though they have attended Sunday school and church from infancy, seem to know of nothing to do but to dance or play cards. If any game is suggested which requires the use of the mental powers, they shrink from it because the power to play in that way has atrophied from disuse. The chief blame for this loss of ability to use the mind in play lies at the door of the church. Instead of guiding its young people in a worth-while play life it has been standing aloof from the whole realm of social play—except as it has raised its hand and its voice in stern disapproval of certain forms of amusement. It evidently considered its whole duty performed when these were condemned and forbidden. But negative teaching alone is of no avail. The church generally has never yet said, "Come with us and we will show you something better," but has left to the world and its two social partners the cultivation of a fertile field in which tastes are acquired, friendships formed, and standards set which will color the whole life for good or ill.

4. Guiding the play of juniors. (1) *Providing a place to play.* The churches that provide carefully managed playgrounds and gymnasiums or cooperate with other community organizations in maintaining them are using formative and preventive measures of high value. Wherever such measures exist, the junior children should have their just proportion of their use; for there is no time in the life when the children play so hard or form so many habits through play as during these years. But doubtless for some time to come it will be true that in most Sunday schools the teachers of juniors and the superintendent of the Junior Department will have to provide for and manage all the play times that the children have under the auspices of the church.

(2) *Attractive games new and old.* The first important step is to find out what games juniors like to play. Fortunately, this can be easily ascertained. G. E. Johnson, in

his *Education by Plays and Games*, has devoted fifty pages to the plays of period four—ages ten to twelve. Many of them are probably familiar to most of the boys and girls; but if only one new game can be taught each season which the children will like well enough to adopt, a great gain will have been made. In a book entitled *The Chinese Boy and Girl*, by Isaac T. Headland, will be found many games that American boys and girls will like, not only for their intrinsic interest but because they are played by children on the other side of the world. Juniors will always be ready to suggest the games they like, but the teacher who is planning a social or outing should get such suggestions from the children beforehand and then have a program ready, so that the time may be spent in genuine play and not wasted in mere teasing and fooling. In Mr. Johnson's book will be found eighteen pages of miscellaneous intellectual games, all of which are exceedingly suggestive. One or two at least of these games should be used whenever the children come together socially, for they teach the mind how to play and to find joy in it, quicken observation, strengthen the power to think accurately, and present as great opportunities for competition as do the more muscular games. Drills in Bible geography and on Bible characters and much of the work of the department can be put into game form; when so used they are as attractive to the children as is any other kind of game and also serve to fix the facts firmly in the memory. The teacher must remember that this is not work *for* the children but *with* them, and that thoroughgoing sympathy with the play spirit is the first requisite.

(3) *Dramatizing Bible stories.* In Elizabeth Erwin Miller's book on this subject she gives her own experience with children and tells exactly how the class was conducted and what was accomplished. In two illuminating articles published in *The Graded Sunday School* for May and June, 1919, she wrote of the character growth of the children manifested in changes in their conduct

through the months the class was held. The ability to work harmoniously with the group, a respect for the rights of others, a growing sense of fair play, the development of self-confidence, and the overcoming of self-consciousness are among the things she mentions. This is a delightful form of recreation for both boys and girls and valuable as a means of religious education when used for the purpose of enabling the children to enter into the experiences of the persons in the story. Merely to coach children in rendering a ready-made dramatization of a Bible story which they commit to memory for presentation as an entertainment is not true play, has the wrong point of emphasis, and often does harm rather than good. In educational dramatics the social, mental, æsthetic, and religious life of the pupils is raised to a higher plane, and they are led to do constructive work, in which they find so much pleasure that they think of it as play. The girls will delight in making costumes, and the boys will make spears, shields, and any other implements that may be called for.

(4) *Songs for the play hour.* Genuinely good humorous and nonsense songs should be taught to the children and used by them as a part of their recreation. The best way to prevent the absorption of the vulgar ragtime songs of the street is to fill the mind with words that are funny without being low and with music that is of good quality though it trips merrily along at a playtime rate. *Dainty Songs for Lads and Lassies*, a small book issued some years ago, and *In School and Out*, a more recent collection, contain a few songs of this type. Neidlinger has written scores of such songs for young children, but there is all too little in print for the older ones.

The main purpose in all the teacher's efforts to promote a healthy normal play life is to help the children to form habits that are socially valuable. But incidentally the child is given pleasurable experiences in his acquaintance with the church, and that is a result not to be lightly estimated. "Training in Christian living is most effective

when its activities include the present *sharing* of pleasures—that is, present Christian living. The happiest experiences of the young should be found first of all in the family, but next in the church.”⁵

QUESTIONS AND SUGGESTIONS

1. State the difference between ancient and modern conceptions of play. How is the change of view to be explained?

2. Reread Chapter IV, including the questions.

3. Name some of the standards that the best kind of play will help children to choose as their own rule of conduct.

4. What are the advantages of play physically? Mentally?

5. Why do children need direction in their play?

6. Why should the church take part in the play life of the children—(a) for its own sake? (b) for the sake of the children?

7. Is it necessary to have graded play? If so, why?

OBSERVATION

Ascertain in what ways the churches in your vicinity are taking part in and guiding the play life of the children and young people. After investigating, answer these questions: Is the social or play program of each adequate? If not, how could it be improved?

⁵ *A Social Theory of Religious Education*, by George A. Coe.

CHAPTER XVIII

THE SERVICE OF WORSHIP

1. The purpose of worship. To provide an opportunity for worship suited to the experience and interests of the pupils is as legitimate a part of the task of religious educators as is the preparation and use of a graded course of study. In the act of worship an appeal is made to the emotions, and through a reverent form of worship the highest and holiest feelings are both aroused and expressed. Even the youngest children who come under the instruction of the Sunday school are led to turn to the heavenly Father in worship and express their love through simple prayers, songs, and Scripture. As they grow older the content of the prayer is more varied, the songs and hymns express a higher range of emotions, and the Scripture voices deeper experiences. But always the service prepared for children or for boys and girls of necessity differs widely from that in which adults find satisfaction and help. The purpose of a service of worship for juniors is to arouse the highest emotions of which boys and girls are capable and to furnish a medium through which those emotions may be expressed, intensified and fostered.

2. The importance of training the emotions. To live in the fullest sense one must feel keenly and deeply; but feeling is not all of living. It naturally leads to thinking, willing, and doing; and anything that impels one to feel rightly sets in motion forces that inevitably influence right thought, determination, and action. It is the duty of the church to arouse and cultivate in its children feelings of gratitude to God, trust in him, and reverence for him; and there is no way in which this may be done more effectively than through a well-planned, perfectly adapted and reverently conducted service of worship.

3. Materials of worship. The human heart finds satisfaction in worship through three forms of expression: music—instrumental or vocal—Scripture, and prayer.

(1) *Music.* The power of music to sway the emotions has been recognized from remote antiquity. It is a language which all the world understands, and its natural relationships are with "love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control. There is, also, a natural repugnance between music and fear, envy, malevolence, and misanthropy."¹

While it is true that all music exerts a certain kind of refining influence, when considering its use in religious education it must be remembered that in music there are two broad classes. One may be called spiritual, since it appeals to the highest nature of man and expresses his holiest aspirations and emotions. The other is sensual, appealing to the lower nature, affecting the muscles and best expressed by the muscles because made up of frivolous melody and predominating rhythm. Spiritual music is one of the greatest factors in religious education; the other type has neither power nor place in the work of building Christian character.

(a) *The value of instrumental music.* A teacher who acted as substitute in a Junior Department when spending a few months away from home was enthusiastic over her experience. "I cannot explain it, define it, or even describe it accurately, but in that department there was what I call a genuinely religious atmosphere. I tried to decide what produced this atmosphere and concluded that it was the song without words with which the session was opened. Everyone listens in perfect silence, and the spirit of reverence becomes so intense that the most indifferent person could not fail to be touched by it, and to be ready in spirit to take part with reverent joy in the service of worship that follows."

The teacher who had this experience does not in any

¹ Horace Mann.

degree overestimate the value of instrumental music when wisely selected and well rendered. Such music is not simply a call to order, although it may serve that purpose; its finest use is to bring every member of the department into the reverent attitude of mind and heart which is essential for worship. It furnishes an opportunity to acquaint the children with airs from the best composers and to cultivate within them a refined musical taste.

(b) *Results attained through vocal music.* Song not only touches the emotions but makes it possible to express emotions too profound for words. Take as an example the Doxology. In a time of escape from national peril, or when some great moral victory has been won, or some high enterprise brought to a successful issue—in any audience of Christian people if someone starts the Doxology, the hunger of the soul for an adequate expression of thanksgiving and praise is satisfied. To think of that same audience under such conditions simply reciting the words of the Doxology is to realize how utterly unsatisfying it would be compared with voicing the thought through song.

Music also has a power to inspire to noble deeds. The national songs of most civilized countries have in them a vigorous and stimulating quality which both arouses and expresses patriotic emotion. Many hymns perform the same office in relation to the religious life: they arouse loyalty for God and his work, and fire the soul with determination to dare and do in the cause of righteousness.

Music strengthens the moral nature. Ruskin has said that "music is the first, the simplest and the most effective of all instruments of moral instruction"; and Landon calls attention to the fact that those who love good songs with pure words will cease singing the inane and coarse songs of the street.

In their junior period, when so many habits of thought, feeling, and action are formed and fixed, the music that is used in Sunday school becomes a question of serious import. There must be something in it which touches the

child's interest; but in general the music that makes the strongest appeal is of a grade above rather than below his plane of experience.

The number of songs and hymns in use in a Junior Department need not be large; but the list should include some of the best hymns of the church, songs of fellowship, responses and chants, and songs for special occasions. Experiment has shown that the juniors love hymns that express confidence and trust, such as "Onward, Christian Soldiers!", "Faith of Our Fathers!", "Now the Day is Over"; those which are mystical and deeply reverent: "Holy, Holy, Holy," "Day Is Dying in the West," "Silent Night, Holy Night"; those which express companionship with God: "Nearer, My God, to Thee," "The King of Love My Shepherd Is"; prayer-hymns of aspiration and calls to service and right living: "O Zion, Haste," "True-Hearted, Whole-Hearted, Faithful and Loyal."

(2) *Scripture*. The passages of Scripture selected to form a part of the service of worship, if they are to meet the needs and interests of the boys and girls, must truthfully express their desires. It is not to be expected that the full meaning of every passage will be grasped; but if the general subject is one that they can appreciate, they will not fail to be helped by the message. Juniors like to think of God's watchful care over them and to repeat the story as it is told in Psalms 23 and 121. They love to tell of the Power of God as shown in his works and find delight in such passages as Psalm 19. 1-6. Ascriptions of Praise like those in Psalm 95. 1-7a; 100. 1-8; 105. 1-5; those describing the majesty of God, Psalm 24. 7-10 and 93; and that lofty passage, Psalm 139. 7-12, all make a strong appeal.

A study of these passages will show that they present the truth through a series of pictures: the shepherd caring for his sheep; the sun, moon, and stars telling of God's power; God holding the valleys and mountains in his hand. This indicates a principle to be followed in making selections for use with juniors. Leave for adults all

abstract statements. It matters not how lofty the language is, if only it expresses some great thought in word pictures, the children will catch the spirit of the sentiment.

In addition to selecting whole passages of Scripture it is desirable to group separate, direct commands that will be helpful to juniors under a title such as "Marching Orders."

(3) *Prayer*. To be genuine prayer must express the sincere desire of the one who prays. The basis for prayer is found in the sense of need, a belief in God's power and love, and answering love and gratitude. As they gather in Sunday school juniors are not usually conscious of any deep longings or needs that would make them voluntarily turn to the heavenly Father for satisfaction and help; but it is possible for the superintendent, in a few words introducing the silent prayer, to arouse such feelings; and this must be done if prayer is to be a vital part of the service of worship. It is desirable to have a moment of silent prayer, because it shows the children that they can pray without speaking aloud; it also gives them an opportunity to word a prayer for themselves. The spoken prayer that follows should generally be upon another subject than that chosen for the silent prayer.

Many of the prayers should be those expressing gratitude and thanksgiving, and the children may be easily brought into a grateful attitude by bringing to mind some one of the many reasons for thanksgiving which are common to most of them: home, parents, friends, God's house, the country in which we live, our flag and what it means to us. There are many general subjects that can be used at times when nothing has happened in the church or community in which the juniors would find a natural subject for prayer. But the particular cases that have a part in the child's experience are of greater value in teaching him to pray. The children always find satisfaction in praying for the poor to whose comfort they are helping to minister and for the missionaries toward whose support they are contributing. A well adapted subject for prayer,

language easily understood, and free from cant—these are essentials if the children are to be taught to pray rather than to say prayers. And since the spirit of prayer is caught rather than taught, the teachers and superintendent must exemplify the prayer life themselves, make careful preparation for the prayer service and take part in it whole-heartedly.

The prayers used in a Junior Department should be short, because it is not possible for boys and girls to be attentive to or interested in a long prayer; specific, because there is no appeal in vague general statements. It is better to confine the prayer to one subject, for experience has shown that a change from one subject to another makes a break through which the attention of the children is lost. It should be a prayer given sentence by sentence by the superintendent and repeated by pupils and teachers. This makes attention necessary and easy and also gives the pupils a vocabulary for prayer. Rote prayers of all kinds should be avoided, for the reason that it is easy for the lips to say familiar words while the mind is following an altogether different train of thought. Occasionally some one of the more simple of the great collects of the church should be used.

4. A Junior program.

First Worship Period:

Song without words: "The Rosary," Nevin, played on the piano; the first chord of which is a call to order. When the last chords are played, all stand.

An Ascription of Praise:

Our heavenly Father, we praise thee for the wonder and beauty of this world in which we live and for all thy great goodness and loving kindness to us. We enter into thy gates with thanksgiving and into thy courts with praise. Amen.

Responsive Service:

Superintendent and boys' classes with their teachers: "To the man that pleaseth him, God giveth wisdom, and knowledge, and joy" (Ecclesiastes 2. 26a).

Superintendent and girls with their teachers: "Be strong in the Lord, and in the strength of his might."

Boys: "Take up the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand."

Girls: "Stand therefore, having girded your loins with truth, and having put on the breastplate of righteousness."

Boys: "And having shod your feet with the preparation of the gospel of peace."

Girls: "Withal taking up the shield of faith, wherewith ye shall be able to quench all the fiery darts of the evil one."

Boys: "And take the helmet of salvation, and the sword of the Spirit which is the Word of God" (Ephesians 6. 10, 13-17).

All: "I can do all things in him that strengtheneth me" (Philippians 4. 13).

Sing first and third verses of "Stand Up for Jesus."

Prayer Service:

Subject for the silent prayer: the pastor of the church, that he may be given strength and wisdom.

Sentence prayer: Our Father in heaven, we thank thee for our church and for our Sunday school, where we come to study thy Word together. Help us this day to be attentive hearers of the Word. Go with us into the coming days, that we may be doers of that Word, true and loyal followers of Jesus Christ. In his name we ask it. Amen.

Second Period:

Offering Service:

Superintendent: From whom do all our good gifts come?

Response: "Every good gift and every perfect gift is from above, coming down from the Father" (James 1. 17a).

Superintendent: What is God's best gift to us?

Response: "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life" (John 3. 16).

Superintendent: Since God has done so much for us, what does he wish us to do?

Response: "Freely ye received, freely give" (Matthew 10. 8).

Superintendent: How can we give to God?

Response: "Inasmuch as ye did it unto one of these my brethren, *even* these least, ye did it unto me" (Matthew 25. 40).

Superintendent: Some people can give a great deal and others have but a little that they can give. Will God accept even a small gift?

Response: "If the readiness is there, *it is acceptable according as a man hath, not according as he hath not*" (2 Corinthians 8. 12).

Superintendent: In what spirit should we give?

Response: "*Let each man do according as he hath purposed in his heart: not grudgingly, or of necessity: for God loveth a cheerful giver*" (2 Corinthians 9. 7).

Superintendent: What has Jesus said about the happiness of giving?

Response: "Remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive" (Acts 20. 35).

Offering Prayer: Dear Jesus, with loving hearts we have come to bring our gifts to thee. Bless them, we pray, as we send them to help in doing thy work in the world. Amen.

QUESTIONS AND SUGGESTIONS

1. Why is it important to have a service of worship prepared specially for juniors? Can their needs be fully met if they must worship with the older people? Give reasons for your answer.

2. Enumerate ways in which the junior service of worship trains the boys and girls for intelligent and interested participation in the church service.

3. State reasons why the music should be carefully selected. Which will have the greater influence, the music of the song or the words used with it?

4. What is the value of the prayer service?

5. How can one judge whether or not a certain passage of Scripture is suitable for use in a junior service?

6. What responsibility has the teacher for the reverent conduct of her class during the service?

OBSERVATION

Attend a Junior Department session and note specially whether the service of worship appeals to the pupils. If it does not, to what is the failure to be attributed?

CHAPTER XIX

THE JUNIOR DEPARTMENT PROGRAM

1. The elements of the program. The junior program is a schedule or plan of procedure outlined by the superintendent to guide the activities of the pupils during the time that they are in the Sunday-school building. Certain features will always be found in every well-constructed program. For the antesession period some interesting and useful work must be provided for the children of each grade, and during the hour of session there will be worship, fellowship, class study, department drills, and business. While these elements, in one form or another, will be present in the program, the manner in which they find expression will vary in different departments and in the same department at different times.

2. The order of arrangement. Boys and girls tire easily in Sunday school because they have not much power of voluntary attention, and it is hard for them to sit still. Fatigue is caused not only by trying to do the same thing for a long period of time, but by doing the same kind of things in succession; therefore to get the best results from the program the items should be so arranged as to give a complete change as the pupils pass from one to another. The order in which the parts of the program are arranged should be modified necessarily to meet the requirements of local conditions, but in general the plan should be something like this: (1) antesession period; (2) the first period for lesson study; (3) the first and main period of worship; (4) business; (5) fellowship; (6) department drill; (7) second period of worship, in which the grace of giving is emphasized through the offering service; (8) hymn; (9) the second and main period for lesson

study; (10) closing prayer or song; (11) dismissal; (12) distribution of papers and books.

(1) *The antesession period.* In the description of the department session given in Chapter V it was seen that ample provision had been made for the activities of the early comers. Miss Stewart believed and acted upon the assumption that we teach by all that we allow as well as by what we directly inculcate. When she took the department she found that many of the boys especially were in the habit of coming early and that, as no one was there to guide them, they indulged in various kinds of play and sometimes in activities that were destructive as well as disorderly. As a result they were not in a frame of mind for either reverent worship or attention to study. She saw that the only remedy was to forestall such undesirable activities by having something for every boy and girl to do which would be at once attractive and educational. In that way she established order and accomplished much in strengthening the character of the pupils. Some such plan must be a part of every Junior Department program if the best things are to be accomplished for the boys and girls.

2. *The first period for lesson study.* The reason why it is so important for juniors to have two lessons each week have been fully given in Chapter XI. In the International Graded system the necessary information is provided each week in the Teacher's Text Book under the head of The Correlated Lesson; but whatever lessons are used, a period should be set aside for teaching facts and drilling upon memory work, the books of the Bible and other things which the children need to learn and keep in mind. These purely informational and more or less mechanical studies should be separated by the other exercises from the period devoted to the regular lesson. For the two lessons thirty-five minutes are required, but this is a longer time than juniors can be profitably held for consecutive study. The first fifteen minutes is the best time for the informational

lesson for the following reasons: the antesession activities prepare the way naturally for it; when the partitions between the junior room and the other departments are so flimsy as to augment rather than deaden sound, it is less confusing not to have the periods of worship at the same time; if the pupils and teacher of any class, knowing that they will need extra time on any given Sunday, make a special effort to come five or ten minutes earlier than the hour set for opening they secure an uninterrupted twenty-five minutes for class work.

(3) *Business.* In every organization where anything is being done there must be a certain amount of business transacted. But for the junior superintendent an exceedingly important question is, How much of the necessary business of the organization shall be allowed time in the session hour? There are some things that must be attended to during the session if at all, namely, recording the attendance of teachers and pupils, the offerings, and the credits earned; the reception and distribution of library books; and the giving out of papers. Occasionally there are notices to be read, and other incidental matters may arise which would come under the head of "business."

Since our purpose is educational, it is evident that no business should be allowed to monopolize any of the time of the session unless it can be clearly proved that it will in some way aid in character-building. Library books and papers are good if they are the right kind, but the distribution of either during the session creates disorder and dissipates attention. The books should be received before the opening and distributed after the close of the session, and the papers given out as the pupils leave the room.

Records in the Junior Department can be so used as to make them play an important part in stimulating the pupils to habitual right doing. If the department has an honor roll and class banners (see Chapter XIV) a record must be kept of the credits upon which the honors are awarded. If the classes above the first year are organized

(see Chapter VIII), the business of keeping these records falls into the hands of the class officers and becomes an important part of their training. If the pupils are prompt, the greater part of the business for which they are responsible can be attended to before the session begins; but at the time when business is the order in the session, about two minutes should be allowed for the final marking of the record of credits for the individuals, that the class credits may be prepared for report; making up the treasurers' report of offerings and placing the offering in the class envelope. This should not be allowed to take much time, for juniors should be required to do quickly and quietly, at the proper time and with strict attention to the matter in hand, the thing which ought to be done. If the room becomes disorderly in these moments, it will mean that we are not simply failing to give the children needed training, but that we are actually teaching the opposite of that which we wish to see in them.

The next question is, How much of our records shall be reported before the department? and the answer must be, Only so much as will be stimulating to worthy effort.

Few notices should be given a place in a Junior Department program. Those which are not intrinsically interesting will receive scant attention, and those which are interesting hold the thought all through the session and nullify in a measure the teaching of the day. All notices should be posted up on a bulletin board, and the children taught to look there for them; then when any especially important matter is mentioned during the session, the very fact that this is a departure from the usual practice will give the emphasis desired.

Business meetings in an organized department should be held after or before the session or during the week.

(4) *Fellowship*. Everything we can do to help our pupils to share each other's joys and sorrows is a step toward that Christian fellowship which is the ideal of the Church of Christ. There are many ways in which we can develop

the habit of thinking of others and offer an opportunity for the expression of kindly feeling. When new pupils come to the department, it should always be an occasion for rejoicing; and the pupils may be received and greeted in some way that, without embarrassing them in the least, will make them feel at once that they have come among friends and that they are welcome. A special welcome should be extended to visitors. After or before the session some pupil may be asked to show the visitors the mission cabinet and pictures, specimens of handwork, the temperance wall pledge, the honor roll, or anything else belonging to the department which would be of interest. While explaining these things the pupil is fixing his own knowledge of their purpose and gaining habits of courtesy as well.

Birthdays should be noted, and a greeting given by the department either in the form of Scripture or song. The superintendent who has a record of the birthdays by months is ready on each Sunday to call the names of those who have had birthdays during the week. It is well to do this whether all are present or not, and it is desirable that the fellowship exercises should close with a brief prayer for God's blessing on those who are beginning a new year of life.

(5) *Drills.* There is probably no way in which the superintendent can so directly minister to the children in helping them to grasp the facts of the Bible, in assisting them to attain habits of accurate and rapid thinking, and in fixing firmly in memory the facts which they have learned as through the use of well-planned drills. These should not be long, usually not more than three minutes, and never over five. They should be varied in character, as there is nothing more fatal to interest than monotony. Each one should have in it something relating to the work of each grade as well as general facts which all are expected to know.

(6) *The offering service.* There is no reason why ■

junior offering service should not be made as essentially worshipful as that service is in our churches. In fact, there is more reason why those whose characters are not yet formed should have the act of giving properly emphasized as an offering to the Lord and an expression of loving gratitude. The service should be simple, but should include Scripture given by the department in response to questions asked by the superintendent, and a prayer.

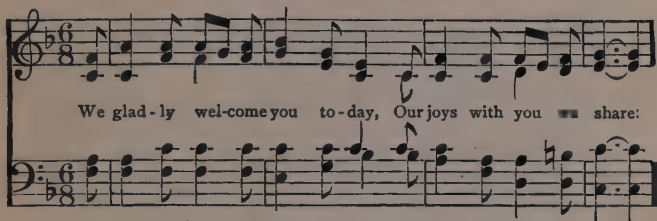
After a hymn and the lesson study it remains only to close the session in some way. Usually a prayer or prayer-song is best. But whatever is done the atmosphere to the end of the period should be so reverent that the pupils will involuntarily move quietly and in an orderly way as they put on their wraps and leave the room.

3. The educational value of the program. A well planned program gives to the pupils a sense of the importance of the thing that is being done and therefore helps to establish right attitudes toward the Sunday school and its work. It fills every moment of the time with purposeful directed activity, so preserving the unity of the department in thought, feeling, and expression. To the degree that the boys and girls take an intelligent part in it there are established for them habits of order, careful attention, prompt obedience, ready and cheerful cooperation, reverence, thoughtfulness for others, and intelligent giving.

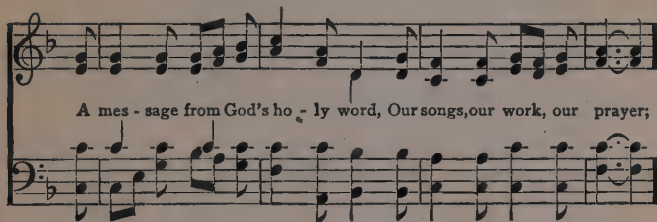
The program cannot serve these purposes unless it is definitely and wisely planned and made to run without pauses or breaks. It must run on rails and not in ruts. Rails render progress toward a desired end easy; ruts impede progress and by friction make travelers weary of the way. The rails provided for the program, that it may accomplish its part in religious education, are the five elements that investigation and experience have shown to be desirable. The superintendent gets the department into ruts when he presents these elements in exactly the same form week after week. He must know how to maintain both stability and variety.

4. A sample fellowship exercise and drill.

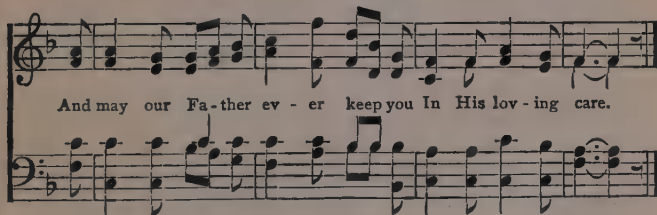
Welcome to visitors or new pupils:

WELCOME SONG

We glad-ly wel-come you to-day, Our joys with you share:



A mes-sage from God's ho-ly word, Our songs, our work, our prayer;



And may our Fa-ther ev-er keep you In His lov-ing care.

Birthday Greeting: recitation by the department—
Numbers 6. 24-26.

Song: (Tune: "How Can I Leave Thee?")

Joyful our greeting,
Gladness we wish for you:
Good health we hope for you,
Through coming days;

Strong to o'ercome the foe
In grace and wisdom grow,
Learning God's Word to know,
Walking his ways.

Drill:

Name the books of poetry; the Pentateuch; the Gospels. In what book do you find the story of the creation? Into what two parts is the Bible divided? In which would you look for the story of David? Paul? Moses? Noah? Peter? John the Baptist? Solomon? Gideon? Elijah? Lazarus? In what books is the Lord's prayer found? the Golden Rule? In what book would you look for the "love" chapter? the "faith" chapter? What baby was saved by being put in a basket-boat in the river? What was his sister's name? How many disciples were there? Name them. Who fought with and killed a giant. What cobbler, after studying the map of the world and his Bible, became a great missionary? What man made a written language for the Indians? Who built the first Temple in Jerusalem? Who built the second? the third? What prophet stood alone against four hundred? How many men were put in the fiery furnace because they would not bow down to an image? What king was frightened by handwriting on the wall of his banquet hall?

QUESTIONS AND SUGGESTIONS

1. Why is it important to plan occupation for the pupils who come early? Name some things that might be provided for pupils of each grade to do.
2. Why are two periods for lesson study needed in the junior years? What is the purpose of the first period?
3. How may the business of the department minister to the character growth of the pupils?
4. What is the value of drills?
5. What habits of thought and action does a well-constructed and conducted program tend to establish for the boys and girls?

CHAPTER XX

THE CELEBRATION OF SPECIAL DAYS

1. Days generally marked by special observances.

There are certain days that have come to be regarded as special occasions in the calendar of the Sunday school. They may be classified as follows:

(1) *In the church year.* (a) Christmas; (b) Easter.

(2) *Sunday-school days.* (a) Children's Day; (b) Rally Day; (c) Promotion Day.

(3) *Topical Days.* (a) World's Temperance Sunday; (b) peace; (c) missions.

(4) *National days.* (a) Thanksgiving; (b) Independence Day.

(5) *Significant denominational days.*

2. The value and meaning of festival days. It is not necessary to dwell upon the deep significance of the great festival days of the church. Every adult who has attended a Christmas or an Easter service that even approached the ideal knows that through such celebrations it is possible to come into closer sympathy with the great truths those days suggest than one ever does under the preaching of a sermon. The Sunday school has an opportunity to make enduring impressions upon receptive minds if these days are fittingly celebrated.

Among the special days of the Sunday school Children's Day holds a preeminent place in the hearts of old and young. It is a time when all the members of the school from the Cradle Roll babies to the oldest member of the Home Department are brought together in a place made beautiful by flowers and gladdened by the joyful fellowship of the hour. The first general celebration of the day in

the Methodist Church took place in 1866 in connection with the hundredth anniversary of Methodism. In 1872 the General Conference officially recommended the observance of Children's Day, and since then its celebration has become almost universal in Protestant churches. There is altruism mingled with the joy of the day; for the offering is devoted to the Board of Education Fund, through which young men and women are helped to obtain an education.

"The underlying purpose of Rally Day is twofold: (1) to bring the entire school together and get it settled into its regular work at as early a date as possible after the vacation period; (2) to impress the entire church and community life with the growing importance of the Sunday school and its work."¹ In the Methodist Episcopal Church the offering of this day is given to the Board of Sunday Schools for the extension of Sunday-school work through establishing new schools and sustaining those that are weak. As Rally Day is usually late in September or early in October, and as the Promotion Day in a graded Sunday school is the last Sunday in September, many schools happily combine the two in one celebration.

The Promotion Day of a Sunday school using graded lessons is most significant to the children and perhaps of greater importance than the Promotion Day of any other school can be because of the impression made upon the adult members of the church. Every Promotion Day in which some of the actual work that has been done in the different departments is exhibited gives the church, the community, and the parents of the children an opportunity to know the real character and value of the educational work that the Sunday school is doing.

In addition to definite instruction upon the necessity for self-control in all things and total abstinence from the use of alcohol and tobacco it is important that a sentiment shall be aroused and kept alive in the Sunday school which

¹ Article on Rally Day by D. G. Downey in *The Sunday School Encyclopedia*.

will enlist the enthusiastic interest of the pupils and teachers in behalf of sustaining the national prohibitory law by using every effort to help in its enforcement. It is well that the World's Temperance Sunday has come to be generally observed in our schools, for this will awaken interest in and intelligent sympathy with the most important moral issue of the age.

A Sunday set apart for the promulgation of a peace sentiment in the rising generation needs no one to magnify its value. It represents a comparatively new movement, but one that should not be ignored.

The missionary enterprises of the church are so closely woven with its activities that, besides the direct missionary instruction given through the lessons, most schools have a missionary Sunday every month, when the service of worship breathes the missionary spirit, and from three to five minutes are given to the relation of some incident from the mission field. Temperance, peace, and missions are important enough to be given a special-day emphasis in all grades above the primary, but the juniors should have their own service on these days if they have a separate room.

In some schools a special Thanksgiving service is held, and it is highly desirable that this should be so where there is no church connected with the Sunday school.

The services of the Sunday nearest to Independence Day will naturally take on a patriotic tone in all the departments, but there are few schools that make a special day of it to the extent of assembling all parts of the school for its celebration.

Every denomination has its heroic characters and outstanding events which it owes to itself to bring to the minds of the younger generation, not so much "lest they forget" as lest they never know and so miss the inspiration which such knowledge brings. These celebrations will not usually occur annually, but will be in the nature of centennials, jubilees, or silver anniversaries.

3. The abuse of festival days.

(1) *In multiplying them unduly.* There is grave danger that the Sunday school will have so many special days on its calendar that the regular work will suffer. It is wrong to add anything to the Sunday-school program which cannot be shown to be of such importance that the religious education of the pupils will not be complete without it. Even then it must be of vital interest to all ages before it can be fittingly celebrated by the whole school in one assembly.

(2) *In giving too much time and the wrong time to preparation.* None of the preparations for the day should be allowed to interfere with either the service of worship or the period that should be devoted to instruction. But both will inevitably suffer if the program is elaborate. The writer visited a school the middle of May and found that none of the regular work was being done in any department. The excuse given was, "We are getting ready for Children's Day."

(3) *In wasting time and money.* It is probably because of the poverty of the average hymnal in use in Sunday schools that the leaflet programs for special days have become so popular. The school spends a large amount of time learning to sing the musical selections in these leaflets. They are used on the day for which they were prepared, and then the janitor shovels them into the furnace, and everyone forgets the songs upon which so much valuable time has been spent. The type of music usually found in these leaflets is catchy and therefore easily learned. It is rarely worth preserving. The recitations are frequently mere jingles, which the children ought never to be asked to memorize. On Children's Day and Rally Day it is desirable to use the denominational programs prepared for those days because of the information given in them concerning the objects to which the gifts of the day are devoted. It is true also that the music of these leaflets is of a much higher grade than that found in many of the

publications issued by independent houses. But any leaflet is open to objection if for three or four weeks in advance of the day the period of instruction is omitted or curtailed, and the service of worship turned into a singing lesson in order that the school may practice songs intended for use on one occasion only.

(4) *In celebrations that do not fitly celebrate.* Ragtime music and frivolous or inane recitations are too often allowed to nullify the effect that a special-day service should produce. Some schools, following the leaflet literally, have had both recitations and songs about Santa Claus on Christmas Sunday when they were supposed to be celebrating the birth of the Lord Jesus Christ.

(5) *In fostering pride and envy.* Usually the children in the elementary grades are expected to render most of the recitations and solos on any occasion when the Sunday school has a special service. When the children can be kept childlike and led to think of what they do as one way of helping the Sunday school, no harm is done; but through the unwise treatment that many children receive, pride, conceit, envy, and self-consciousness develop and are manifested in unlovely ways. The pity of it is that these undesirable traits are fostered by the school that is supposed to guard the children against all such things and to cultivate within them opposite characteristics.

(6) *In the elevation of the spectacular.* In the attempt to make the exercises pleasing to the eye of the adults and to minister to those who, like the Athenians of Paul's time, always desire "to hear some new thing," the celebration of festival days has in many churches become both elaborate and spectacular. One of the worst features in the tendency to excess along this line is that attention is fixed upon the extraordinary features of the spectacle and so diverted from the real meaning of the day and the truths it should teach.

4. Rules for Junior special-day programs. (1) Use only the best hymns: those in which both words and music

are good and say and sing the same message. Teach one new song each year, but use the others over and over again. No one ever thinks of refusing to sing "O Little Town of Bethlehem" because it has been sung before.

(2) Select recitations with equal care. In this period you are choosing life companions for the children when you give them anything to memorize.

(3) Have the children take part in groups as a rule rather than singly.

(4) Aim to have the service perfectly adapted to express the sentiment of the day and characterized by simplicity, beauty, and reverence.

(5) Never lose sight of the fact that the purpose is *not to entertain adults but to educate children*.

(6) On the Sundays preceding the special day protect your regular service and lesson period from encroachment by doing all the practicing at some other time.

(7) Make up the Promotion-Day exercises entirely from the work that has been done during the course.

(8) Endeavor to have the services in your own department for all special days except Christmas, Children's Day, Rally Day, and Promotion Day.

QUESTIONS AND SUGGESTIONS

1. It has been the custom for years in a certain Sunday school for all the members to assemble in the church auditorium on Christmas Sunday and sing familiar hymns and carols. Is this a good plan?

2. In what ways have you seen festival days abused?

3. What special days celebrated in the Sunday school have made the most lasting impression upon you? What was the general character of the program?

4. How many Sundays in the year is your Sunday school in session?

5. How many days would you consider it wise to give to special celebrations if the regular instruction must be omitted each time?

CHAPTER XXI

THE TEACHER'S WORK BETWEEN SUNDAYS

1. Knowing the child. It is quite as impossible for a person to teach a child whom he does not know as it is for him to teach a subject with which he is not acquainted. In either case he will be embarrassed by having to face problems for which he has no answer. The Sunday school is only one of the many places in which the child passes his time. To each kind of environment—the home, the school, the neighborhood, and the playground—he reacts definitely, and in any one of these he exhibits his real self more truly than he ever does during the session of the Sunday school. As has been said in Chapter II, child-study books are helpful; they enable the teacher to interpret what he sees in the child's conduct and show him what to look for in the particular period with which he is dealing; but if divorced from the study of the individual child in the place where his life is lived they are of no more value than a telescope is to a person who never looks at the stars. If a teacher is to know the child whom he teaches, he must know what his whole environment is and must meet him during the week at times when the formal relation of Sunday-school teacher and pupil is not in the foreground of attention, and when there can be freedom of social intercourse. How is this to be done?

2. Visits to the home. The first thing that must be learned about the child is his home environment. What are the ideals of his parents, for themselves and for him? What are the physical conditions of the home? What is the attitude of the parents toward the church and toward the work of religious education? What can the teacher do to change, strengthen, or modify this attitude? How does

the child act in his home? Do the lessons taught in Sunday school have an influence upon his conduct? If so, to what extent? It will not be possible in one call to find the answer to all these questions or to know the home in any real sense; the teacher must go often enough to the home to establish a friendly relation with the parents and to make them know that he has a genuine and abiding interest in the welfare of their child.

A teacher in a Junior Department went to her department superintendent after the session one Sunday to pour out her woes regarding Casper.

"He is perfectly incorrigible," she said. "To-day he annoyed everybody in the vicinity of our class and made it impossible for me to teach or the others to listen. Last Sunday he was like an angel of light. What do you suppose changes him so completely?"

"Have you visited in his home?"

"Yes, I have called on his mother several times. She seems to be a refined woman and speaks as if her heart were bound up in Casper."

"Well, I would advise you to go again. Be tactful, of course, but state your difficulty to her and see if she can throw any light on it."

The teacher made the call. The fact that she had already shown herself to be a true friend made it possible for her to tell the mother the story of the previous Sunday, contrast it with the Sunday before, and ask if she knew what made Casper so different at different times.

"Yes," she said, "I do. I did not want him to go last Sunday because I knew his nerves were all on edge. But he loves you, miss, and can't bear to be away any Sunday. His father most of the time humors Casper more than is good for him. Then when things go wrong and his temper is aroused, he will punish the boy for some little thing that at other times he would not notice. That was the way Sunday morning; he gave the child a terrible beating. Casper is always out of sorts after such a punishment,

not so much because of the physical pain, though that is considerable, as because his feelings are hurt and his sense of justice outraged. I know how exasperating he can be and I know that it is wrong, but under the circumstances I cannot blame him very much."

The teacher learned more that day than she had dreamed she would when she went to the house. The explanation of Casper's conduct was valuable to her, but the knowledge of the fact that he loved her—which, boylike, he had carefully concealed—enabled her to win his complete confidence and to help him when he needed help by her own frank expressions of friendship which she had been afraid to make before for fear of frightening him away.

3. Class socials. Bringing the children of the class together socially at the home of the teacher or the home of some member of the class offers a fine opportunity for getting acquainted with the children; it also helps to bind the hearts of the teacher and pupils together with the golden cords of affection and pleasant associations. Such socials need not and, in fact, should not be devoted solely to play. Some of the time should be given either to perfecting or decorating the work books, doing extra honor work—such as illustrating hymns—or to some form of service for others. The time devoted to play should be carefully planned beforehand, so that the teacher knows what games are to be played and has at hand whatever equipment is necessary for use. These good times with the children are not simply times of amusement for them; they are really extension courses for the Sunday school. In the work that is done habits of industry, accuracy, and joy in work will be fixed in the life. Through the play fairness, consideration for others, honesty, and self-control in obedience to the rules that govern the game will be established and strengthened. And above all, the child's real self will shine out in play, and the teacher will be able to see clearly the strong points in his character as well as the places where special help is needed.

Akin to the class socials are the picnics, visits to nearby places of interest, nature walks, or hikes. Sometimes these forms of recreation will be taken by all the classes in a department or by the several classes of one grade; but they may also be made part of the activities of a single class. Their value is not alone in promoting acquaintance and good fellowship, but largely in training the children to enjoy sports in which they take an active part, as opposed to amusements in which they sit idle and are entertained.

4. Letter-writing. It is difficult for adults who are surfeited with letters to realize what it means to a child to receive a letter through the mail. The Sunday-school teacher should use this method of communication frequently. The birthday gives a unique opportunity for a personal message. All the great special days in the year the child shares with others; but his birthday is his own, and the letter that comes to him on that day, written because it is his birthday, makes a unique appeal. When a child is ill with a contagious disease, the teacher cannot visit him; but there is no quarantine rule that will prevent his receiving letters, and the tedium of convalescence can be wonderfully relieved by cheery messages through the mail.

A junior teacher on going to a new school was given charge of a group that was well but unfavorably known in the department as "the bad-boy class." Though she did not believe that the boys were bad, she soon discovered that they were disorderly and thoroughly antagonistic to the Sunday school and, seemingly, to everyone connected with it in any official capacity. She made little headway with them for five or six weeks; but after that modifications were noted in the behavior of the boys, and at the end of eight months, when she was obliged to give up the class, it ranked in conduct and achievement with the best in the department.

"How did you ever do it?" asked another teacher who was having similar troubles with her younger boys and

had called to talk over her difficulties with the teacher who had succeeded.

"This is one way," was the answer; and the teacher took from her desk a file of typewritten letters.

"You wrote all those letters?" gasped the astonished visitor. "What did you say in them? I would never have thought of writing to my boys."

"Perhaps by looking over the file we will find at least references to all of the measures that I used in trying to get hold of my boys."

So they read the letters. Notes about Saturday outings were there, notes asking members of the class to bring in some special item of current events or to be ready with some part of the story on the next Sunday. There were several birthday letters and one letter of sympathy (not typewritten) when a death occurred in the family of one of the boys. There was an invitation to a "Cold Mysterious Supper," held at the home of the teacher. There were several letters to the mothers of the boys, most of them reporting improvements that the teacher had noticed in the child's work or in his conduct. At the time when the temperance lessons were studied, there were several notes designed to stimulate the interest of the boys in making a poster for the department.

When the visitor had read the last letter she said, "I am not surprised that you succeeded in winning those boys; but how did you ever find time to devote to it?"

"I gave up some other things. I knew there could never be a greater opportunity given to me than that of influencing for good the life choices of six alert boys, so I made that my one avocation for the time being. I have to earn my living, but my leisure hours are my own; and I found so much joy in working for those boys that all I did was not in any sense a task but a real recreation."

"It surely resulted in a re-creation for them," was the answer.

5. Knowing the day school. The junior teacher will

gain information of permanent value by visiting the public school attended by his pupils. One teacher after such a visit reported to the superintendent of the department that their children were singing part songs beautifully in the public schools, and that most of those songs were compositions of the highest order. In that department they were using a "revival" type of hymn book and taking from it the most sensuous of the ragtime selections, because it was supposed that the children liked that sort of music and were not capable of singing anything more difficult. When it was ascertained how and what they were singing five days in the week, the book in use was replaced by one containing the best hymns of the church, and in which all the music was of a high grade and genuinely religious. Another teacher discovered that in language and history her pupils were preparing lessons and giving recitations every day with apparent ease in a type of work which they had declared themselves unable to do in connection with their Sunday-school lessons.

Any teacher who is employed during the day, and therefore cannot visit the school in session, will find it almost equally helpful to talk with a teacher who has charge of the corresponding grade in the day school. To know what methods are used in teaching geography and language and in story work may suggest a way of presenting these subjects which will awaken a new interest in the minds of the pupils. It is always important to know what the children are capable of doing in order that inertia may not be mistaken for inability.

6. Keeping pace with the class. The teacher must devote some time during the week to doing the handwork that the pupils are expected to do and to learning the verses and passages of Scripture and the hymns that the pupils are expected to know. Many a teacher who has no artistic talent has developed a goodly degree of ability in coloring pictures tastefully through trying to make his work book attractive. The teacher's book ought to be a

model of neatness, accuracy, and beauty, that it may be an ideal to the children, luring them to an effort to make their own books correct and beautiful. It is more difficult for adults to memorize than it is for children, but memorizing is a necessary part of the work of the Sunday-school teacher unless the teacher happily knows all of the required and most of the optional memory work that is a part of the lessons he is teaching. If the children find that the teacher is not familiar with the memory passages they will naturally conclude that it cannot be very important for them to take the trouble to learn those things. "We teach by what we do more than by what we say."

7. Finding the time. Probably many who read the foregoing paragraphs will conclude at once that such a between-Sundays program can be carried out only by a person who is able to devote his whole time to Sunday-school work. On the contrary, this outline is made for the average teacher, and what has been suggested is being done by thousands of busy people now working in our Sunday schools. Time and thought must be given to it, but that is true of anything that is worth doing. The teacher who loves the Lord and loves the children and who is thoroughly interested in the work will find the time to know the child well in all the conditions under which he lives, to guide and encourage him in his Bible study, and to take part with him in wholesome play, sports, and recreation. And the teacher will do these things not only for the sake of the knowledge he will gain about the child, but because they are natural ways of expressing his love for the child. "Love is invincible if rightly understood," and a child always understands the love that impels a teacher to show an interest in and make efforts for his welfare and pleasure outside the school hour.

It was a lively, mischievous eleven-year-old boy whose father suggested one Sunday that he stay at home, as he had a cold. He pleaded to be allowed to go with so much earnestness that his father laughed as he queried: "What

has come over you? You used to bring me the most trivial excuses about every other Sunday and beg me to let you stay at home."

"Well, we have a new teacher, and she wants us all to be there."

"Didn't your other teacher want you to come?"

"Yes, but this is different. Mrs. Coe loves us."

"I am quite sure that Miss Palmer loved you too."

"Yes, she did—on Sunday; but Mrs. Coe loves us all the week." Seeing his father's puzzled and surprised look, he added: "Why, she stays home every Wednesday night for us boys. We don't have to go if we don't want to, but she is always there, and we never miss being there if we can help it. We work for a while on our books, and then she makes candy for us. She is great!"

Miss Palmer, so far as technical knowledge went, would have been called the better teacher; but Mrs. Coe, through her loving interest and cheerful devotion of time and thought to her class, inspired an admiration and affection in those boys which made the lessons she taught dynamic in their lives. Blessed is the teacher who loves the children "all the week."

QUESTIONS AND SUGGESTIONS

1. It has been said that "the teacher who sees the children only at the time of the Sunday-school session is not in any true sense a teacher at all." Do you believe that? Give reasons for your answer.

2. What would a Sunday-school teacher gain by visiting the homes of his pupils?

3. Of what advantage is it to know what the pupils are doing in their public school?

4. Give reasons why a teacher *for his own sake* should both guide and take part in the play life of the child. Why should he do this *for the sake of the child*?

5. Name ways in which you think a teacher could help a child through letter writing.

CHAPTER XXII

THE JUNIOR'S READING

1. The reading age. The beginning of the junior period is marked by the attainment of the ability to read. Here for the first time the child experiences the joy of following a story through to its finish with no other help than that the printed page affords. Hitherto he has been obliged to await the convenience of his elders when he asked for stories, but now all the treasures of literature are his, for in his own hand he holds the golden key that unlocks the storehouse. This new ability presents a marvelous opportunity and a corresponding danger. There are good books, thousands upon thousands of them, but unfortunately there are bad books too; and if the child is fed upon evil or inane and sensational fiction in these habit-forming years, his taste and his moral sense will inevitably be impaired.

If Dr. Van Dyke can say of adults, "Only a genius or an angel can safely be turned loose in a library to wander at will," how much greater is the danger for children in promiscuous reading! Guidance is given in many of our public libraries by having children's rooms, on the shelves of which are found only such books as are suitable for children to read. In libraries that provide story hours for children the practice of reading good books is both directed and stimulated by the story-tellers. But in those regions of our country where no library is accessible the child is dependent on the home and the church for whatever safeguards he has against the type of story in which reckless daring passes for courage, vicious characters are made to appear noble, and villainy meets with success.

2. Stories that appeal. In a study made by the writer

of the interests of junior children it was found that out of a total of three thousand four hundred and seventeen votes for favorite books, two thousand four hundred and nineteen were fiction. Stories based upon history and stories about animals and war were listed separately. Of these *Black Beauty* was far in the lead and, in fact, had more votes than any other book out of the one thousand and seven mentioned. The next in popularity were "The Rover Boys" series, *Knights of the Round Table*, *Pollyanna*, *Pinocchio*, *Tom Sawyer*, and the "Tom Swift" series—in the order named.

The children are exceedingly fond of humor; but there are very few humorous stories for children in print. The result is that the boys and girls turn to such wretched substitutes as the so-called comic pages of the daily and Sunday papers. Fifteen of these papers were named in response to the question, "What papers do you like best?" and they received one thousand one hundred and eighteen votes. There is no question but that the interest of the children in newspapers is in the "funny" pictures rather than in the news. As these comic pages generally picture and therefore suggest acts of malicious mischief on the part of children, and treat these, along with deceit, lying, drunkenness, and domestic infidelity, as if they were fit subjects for mirth, they are evil and only evil. The commercial joke book is of the same nature. But the child's craving for fun is normal and should be satisfied with wholesome wit and humor.

Among the books relating to the war with Germany, *Over the Top* and *Outwitting the Hun* were the favorites. Biography unfortunately received scant attention, probably because the lives of the greatest men have not been put into readable form for boys and girls. Especially is this true of the heroic characters in the history of the Christian church, missionaries, and others who have braved innumerable dangers and suffered every kind of hardship for the cause that is greater than all others. In this in-

vestigation a fact that should give concern to all who are interested in the religious education of the young is that out of eight hundred and thirty-one children, most of them from Protestant homes, only ten mentioned the Bible in any way. One of these listed five Bible stories from the life of Christ. The others simply mentioned the Book, and Sunday-school papers received only one vote.

4. The influence of the home. Most juniors are omnivorous readers. A printed page of any kind instantly arouses curiosity, and herein lies the danger. The children have not yet formed their ideals, set their standards, or acquired a taste for any special kind of reading; but all these will speedily crystallize under the influence of those books which command and hold their attention.

In the aforementioned study of children's interests in reading, one of the groups was in a suburban town in which the people as a whole are unusually intelligent, the moral standards high, Protestant churches strong, and public schools and libraries excellent. In this list there was not a single book or magazine mentioned by the children which was either unsuitable or undesirable from any point of view. In another community group the parents of the children are not so well educated, and the moral standards of the home are not so high. The public school in this town is especially efficient, and the public library is working with the school in the effort to guide the reading of the children. That their efforts have been successful so far as books are concerned is plainly evident from the kinds of books for which the children express a liking; but it is quite different with magazines and papers. These, of course, reflect the tastes of the parents and the boys and girls read them because they are accessible. The list ranges all the way from the *Mothers' Magazine* and the *Ladies' Home Journal* to *Snappy Stories*, *Detective Stories*, and the *Police Gazette*. More than half of the votes for daily papers were for the yellow-journal type, in which a large part of the space is given to reports of crime and

pictures of criminals. That such reading matter frequently acts as a suggestion on the mind of the child the records of the juvenile courts amply prove. *Current Events* is exceedingly popular with the children who have access to it. The *American Boy* is read with avidity by the boys, and *St. Nicholas* by the girls; yet magazines prepared for adults received two thirds of the votes given, while magazines suited to children and really most interesting to them when their taste has not been vitiated, received only one third of the votes.

In another group, made up largely of children of foreign parentage, the magazines and books preferred were of the highest grade. This is to be accounted for by the fact that the public school furnishes all the books and magazines to which the children have access, the parents in most cases being both so poor and so illiterate that there are neither books nor magazines in the homes. Only five of the seventy-five children mentioned daily papers, but the ten named were all of the less desirable sort.

5. The opportunity and responsibility of the church. The first effort of the church should be to get in closer touch with the homes of the children and help the parents to see the importance of supervising the reading of their children and of seeing that the literature which comes into the homes is clean and wholesome for growing boys and girls. There is no better way in which to bring about the necessary coordination between the church and the home than through the organization of a Parent-Teacher Association in connection with the Sunday school. One of the first subjects presented before such an association might well be "Children's Reading and How to Safeguard It."

The old Sunday-school library is a thing of the past. In many schools the teacher's reference library has taken the place of a collection of books for the pupils. This is a forward step where there is a good public library that all the children may patronize if they will. But unless

the children have some such source upon which to draw for books, the church cannot be found guiltless which fails to furnish good books and magazines for its boys and girls. Even in places where there is a public library the church should provide some books for the children that are not found on the library shelves and should take an active part in directing their general reading.

An illustrated book of Bible stories should be in the loan collection of every junior room. Illustrations are always a help in making clearer the incidents and setting of stories so far removed from the child in time and condition. They are also an invaluable aid to memory. A junior superintendent of wide experience has testified that whenever a child displayed an unusual and accurate knowledge of Bible stories she invariably found there was an illustrated Bible in the home.

6. How the teacher may help. The city teacher whose pupils draw books from the public library should visit the children's room, if there is one, ascertain what kinds of books are on the shelves, and read at least some of those for which the pupils express a preference. If there are interesting books of special ethical value which the children have not read or with which they do not seem familiar, the teacher should stimulate interest by describing the books or by telling stories from them.

If there is no public library in the community, and the Sunday school has no books to lend to the children, the junior teachers should get together and attempt to interest enough people in the project to make it possible to buy the nucleus of a library for junior children. Ten books would be enough to start with, and the juniors themselves would be able if properly supervised to do a good deal of the work connected with cataloguing the books and managing the distribution of them.

Even when the best of books and magazines have been made accessible to the children, the teacher has not yet done all his position requires. The home, that greatest

center of influence, must be reached, and parents made to see that since the child's whole life may be influenced by what he reads, it is important that the evil and undesirable shall be withheld, and the best attainable provided.

"There are in the world few things more awe-inspiring than the enormous power that lies hidden between the covers of books. Every great book is a storage battery—a plain, commonplace looking little box, but concealing an immeasurable amount of force. . . . A ragged, soiled life of Lincoln drops into the hands of a lad whose eyes have never risen beyond the foothills that encompass his little town—and a new statesman is born. The story of Jesus of Nazareth is told on a savage island—and civilization begins. We who handle books should do it with a decent reverence. We deal with powerful explosives. And on the answer that we make to boys and girls who say, 'What shall I read?' may hang the destinies of a city or a State."¹

QUESTIONS AND SUGGESTIONS

1. What were your favorite books when a child of the junior age?
2. How were you influenced by your reading?
3. Read or reread *Black Beauty* and list reasons why it interests boys and girls and name ways in which it would help them.
4. Read *The Story of John G. Paton*, by James Paton, and then answer these questions: Is it a book that you think boys and girls would enjoy? What impression would it be likely to make? Lend the book to some of your junior friends and talk with them about it afterwards.

OBSERVATION

Visit the public library, if there is one in your community, and find out what is being done to stimulate and guide the children's reading.

¹ "The Best Educated Man I Know," by Bruce Barton in the *Red Cross Magazine*, July, 1919.

CHAPTER XXIII

THE JUNIOR'S RELIGIOUS LIFE

1. A child's religion. Professor Horne has said that "man's religion is his thought about God, his feeling toward God and his conduct in relationship to God." A child's religion also exists in and is expressed by thought, feeling, and action divinely related. This does not mean that the religion of a child and that of a man are the same. There is as great a difference between the two as there is between the thoughts, feelings, and actions of a man and those of a child.

In trying to ascertain just what the religious life of the junior child is we will discuss thought, feeling, and conduct in that order, but while doing this we must keep in mind the fact that with a child the last is first. If it were impossible for him to act rightly until he could feel rightly toward and think rightly about God, he would, in early life, form scores of bad habits, which all the correct thinking of later years would be powerless to eradicate. In fact, his knowledge of God comes mainly through his experience in doing what God wishes him to do. "The child is primarily a doer, not a thinker; he abides in the region of the concrete, not the abstract. Children can do right, and so feel rightly, before they can think rightly. It is through obedience to the commands of God and feeling our dependence upon God that children finally come to think rightly about God. The same principle also holds with adults; 'whosoever is willing to do the will of God shall know of the doctrines.'"¹

2. Thought. A junior child has very definite thoughts about God, but they are not in the form of dogmatic state-

¹ *Psychological Principles of Education*, by H. H. Horne.

ments of doctrine or creed. Such statements formulated by adults may be given to the junior to commit to memory, but they remain far outside the citadel of his heart and mind and have no influence whatever upon his own thoughts of God.

If the junior has been well taught in the earlier years, he cannot remember when he did not think of God as his loving heavenly Father, who cares for and guides him day by day. To this thought have been added others as he has grown older. Two that give him the greatest satisfaction in the junior period he has not been able earlier to grasp so fully: One is that God is the Creator of all things, the Ruler of the universe, the King whom all should obey. Coupled with this comes the realization that he has all wisdom and all power, and that he is the source of all love and goodness.

The second thought relates to friendship with God. The junior child is beginning to reach out for companionship and to choose his intimate friends from among many acquaintances. It is probably for this reason that the thought of God as a daily Companion, one who is always near to help, encourage, and sympathize, is normally a part of the junior's conception.

Perhaps it would seem strange and altogether wrong to a person who has not been closely associated with junior children and therefore cannot realize their limitations, but it is true that their thought of Jesus is not primarily as a Saviour from sin. Nor do they ever have any thought of his life or death which would even remotely suggest what older people have in mind when they speak of the atonement. To the child Jesus is the Friend and Helper who has lived as a child upon the earth, knows about the troubles and temptations that children have, and has the power to keep children from doing things that are wrong. If one could get at the real thought of the child in relation to the power of Jesus over sin, it would be expressed in this way: "He saves you from sins before you do them."

Juniors do not think of themselves as hardened sinners; and why should they? When they are disobedient or fall short in any way they ask to be forgiven and are happily conscious of pardon. They cannot be expected to feel the need of a Saviour as older people do, but they can and do love the Lord and find inspiration and joy in the stories of his wonderful deeds while he lived upon the earth and are strongly moved by the account of his death, his victory over the grave, and his going back to the heavenly home. They cannot comprehend many of his teachings, but his whole life is a parable in action which even a child can understand.

3. Feeling. As knowledge of the love and goodness of the heavenly Father and of the Lord Jesus is given to the children, an answering love is aroused; and that love grows through expression in kindly deeds, in songs of praise, in gifts, and in prayer. As the knowledge of God becomes broader and deeper, love for him and a desire to do the things that will be pleasing to him are strengthened. In the junior period there comes for the first time, perhaps, a full realization of the fact that even a child may help to do God's work in the world. As a natural result of this knowledge and of love for God a longing to cooperate with God is aroused. If the child is rightly guided, this sense of cooperation with the Divine gladdens and glorifies the common duties of the common day.

Faith and trust are perhaps never again as absolute and unquestioning as in the junior period. The danger is that the child will have too literal a faith in prayer, but he can easily be led to a confidence in the wisdom and love of his heavenly Father which denied petitions will never shake.

Junior children are capable of expressing in their measure "that reverence which is the religious emotion *par excellence*"—a combination of gratitude, awe, wonder, and admiration. A child who has as a foundation genuine respect for even one older person is able to reverence God.

If there is a reverent atmosphere in the Sunday school and a service of worship which a child can understand, and which adequately and accurately expresses his thoughts and feelings, reverence will become habitual.

4. Conduct. The conduct through which a junior manifests his religion will be childlike if the religion is true; it will also be thoroughly practical and simple. A junior is religious when he is fair, honest, and unselfish on the playground; when he takes his part cheerfully in the work of the home; when he makes right choices and decisions; when he acts the part of a moral hero in the small affairs of his daily life by doing things that he does not like to do because he knows they ought to be done. If he does these things six days in the week, he will not be likely to shirk the work of the Sunday school on Sunday or fail to enter into the spirit of its worship. He will not be perfect, and his conduct will be so faulty at times that one who conveniently forgets his own childhood days might be tempted to doubt whether such a child really has any religion at all. It must be remembered that we have here character in the making. Growth is shown not by the absence of wrong deeds but by "an increase in the number of right acts and an increased tendency to perform acts from higher motives."

"There are stages or degrees of moral good and we can scarcely teach successfully unless we distinguish these. The appeal of honor, the call of conscience, and the ideal of perfection cannot be spoken of in a breath as though they were equally, and in the same sense, part of the moral demand. A child's honor is a fixed fulcrum on which the lever of our moral influence may rest; it is what the child already demands of himself. It is the pedestal on which our moral manhood rests. Conscience is our code of regulations for daily conduct; our everyday working standard. It may be appealed to in the child, in so far as we know what the child's own conscience dictates, or is ready to dictate at our suggestion. Ideals

have in them something of the spirit and the promise of the spring-time with which life at its fullest is always touched. Ideals have in them elasticity, energy, promise, a forward look as to the great things of summer and the fruits of autumn. They can only be presented, sympathetically painted, and then left to woo the child to effort by their own grandeur and majestic charm.”²

Toward the last of the junior period the child becomes conscious of his relationship to God as his Father and to Jesus Christ as his Helper, Companion, and Friend, and manifests this consciousness in certain definite acts. His parents testify that he is more thoughtful of others, more obedient, and more careful in the performance of his duties in the home. In Sunday school he is glad to respond if opportunity is given him to declare his loyalty to Jesus as his Leader and avow his determination to follow and obey him. He realizes that people who love the Lord and who are trying to do his work in the world have joined themselves together to form a church in order that the Lord's work may be better done. His new declaration of loyalty makes it fitting that he should enroll himself as one of the Lord's helpers. So his next natural step is to join the church and in this way make public confession of his new decision.

5. Life plus God. “Religion is human life plus God. It is our common round of duty and pleasure, of work and play, of relation to the visible and tangible world, pervaded by a consciousness of the presence of God, and interpreted by a knowledge of the will of God.”³

Juniors grow religiously as they interpret what they find in their world of work and play by the knowledge they have gained of God's will. The knowledge is as yet imperfect, but their consciousness of God's constant companionship, which is often very keen, creates an earnest desire to do the things that will be pleasing to him.

² *The Teacher and the Child*, by H. Thiselton Mark.

³ *The Training of Children in Religion*, by George Hodges.

Religion makes it possible for a junior to live completely the beautiful, joyous, normal life of a child. When he has reached adult life, his knowledge of God will be broader; he will understand more fully his relationship to his fellows; he will be able to think greater thoughts, to feel more deeply, and to do more for the service of men. In other words, his religion will then enable him to live completely the normal life of an adult. It is religion in both cases; and the one is as pure and as true and has as real an impulsive power as the other.

QUESTIONS AND SUGGESTIONS

1. Why is a progressive system of instruction essential for the highest development of the religious life?

2. Do you believe that a junior child can be religious? Justify your answer.

3. Take a prospectus of the junior graded lessons and mark the lessons in the first year which you think will help the child to think rightly about God. In the second year mark those specially designed to arouse right feelings toward God. In the third and fourth years select the ones calculated to impel the child to act right in relation to God.

4. Which is more potent in helping the child to live a true religious life—the instruction that the teacher gives or his personal influence?

CHAPTER XXIV

THE JUNIOR AND THE CHURCH

1. Becoming interested in the church service. The church is an adult organization that in itself makes little appeal to children. What they see in it is a building, and their knowledge of its activities is limited to the Sunday services that most children at some time have attended. To an adult the church is an institution of far-reaching influence. The difference between the two is in knowledge as well as experience. One reason why children in general care so little about the church is that they know so little about it. This may also be one of the reasons why three out of every five who attend Sunday school go away from the church and not into it when they reach the age where they may decide such questions for themselves.

Before the child is nine years old he has very little to do with the church in its regular services. But during the junior years it is desirable that he should attend the services regularly and learn more and more of the meaning of the church and its purposes, how it is supported, the various benevolences to which it contributes, and the way in which it is governed. It is conceded that the habit of regular attendance at the church service should become part of the life equipment of every pupil in the church school. It is also true that the junior period is the time when this habit should be formed. "Neglect up to this hour may have been a mistake; further neglect is fatal. The feeling of need of the church is a childhood growth; if then suppressed there is no natural period for its development."¹

Formerly it was the custom for all of the family to at-

¹ *The Moral Condition and Development of the Child*, by W. A. Wright.

tend church together, and in that way boys and girls acquired the habit of church attendance. In these days, unfortunately, the practice of family attendance upon the church services has declined to such a degree that in a large majority of cases the Sunday school must take the place of the home in stimulating love for the church and a desire to participate in its work and services. The following are some of the ways in which the Sunday school can remove from the path that leads to the church services and activities the difficulties and obstructions over which the children so often stumble or because of which they turn back.

(1) *Training in worship.* One reason why children find attendance upon the church services irksome is because they can neither understand the sermon nor take any real part in the worship, and because it is so very hard for them to sit still and do nothing. If a Sunday school has a Junior Department with a separate room, children can be made familiar with many of the great hymns of the church. The meaning of the words can be explained and referred to frequently when they are sung. Passages of Scripture used in recitations, readings, or responsive services can be made vital to the child by their fitness to express the sentiment that forms the basis of the service. Only such Scripture and hymns will be selected as present a medium for the normal expression of the child's emotions and desires, but even these give him a point of contact with the church service; and through the simple worship of the Junior Department he will be so trained that he can take an intelligent part in the more formal services of the church.

(2) *Providing incentives.* (a) It is characteristic of the junior that he enjoys the sensation of attracting public attention. This desire to be in the limelight often leads a boy to "show off" before his companions. (Because they laugh at his bravado, he thinks he is smart when he is only disorderly, rude, or foolish.) But the instinct that

makes the child crave the notice and commendation of his fellows is not evil in itself and may be so used that it will furnish an impelling motive for right conduct. The honor roll gives a decided preeminence to those whose names appear upon it. By making credits for church attendance one of the points required for a place on the honor roll an incentive is given that will induce some children to go often enough to form the habit.

(b) In some schools a go-to-church league has been found successful in stimulating church attendance among juniors. The incentive in this case is both social and competitive.

(c) The mere bodily presence of the child in a church service is not of much value if his mind has been left on the playground. One of the best ways to secure the attendance of the whole child is to give a credit for every item reported about the service, as was done in Miss Stewart's department (see Chapter V). One of her children was able to report seventeen facts about the church service. She remembered the stories referred to in the sermon because she had heard those stories before and the verse quoted in the prayer was one used every Sunday in the department offering service. But she probably would not have listened to either the sermon or the prayer if she had not known that she would be called upon for a report, and that she would gain credits in proportion to the number of items she was able to remember. Through listening and reporting and getting satisfaction out of it a habit of attention is formed, and the child finds pleasure in going to the church service.

(3) *Having a special service for the children.* In some churches the session is divided into two parts, the first, called the children's church, consisting of about twenty minutes of worship with a brief sermon for the children. After this is over, the children are permitted to go home if they desire to do so. When the service is conducted with as much dignity and is as worshipful as the regular

church service, it is a good thing. Indeed, in many churches some of the older members of the congregation have not been ashamed to testify that they were helped more by the children's sermon than by the one intended for adults. The plan has not been tested long enough to know whether or not attendance upon this service will so establish the habit that it will extend to the longer service later in life. It is undeniable that the ordinary church service and sermon, arranged as they must be for adults, are generally beyond the comprehension of the junior and are a heavy tax upon his physical endurance.

(4) *Furnishing a personal attraction.* Even if the entire church service were on the child's plane, it would be difficult for him to go to a service alone, on his own initiative. A child does not like or understand the feeling of awe which comes over him as he enters the church building. He is diffident when he finds himself among many grown people none of whom he knows. After he has braved these "lions in the way" and is shown to a seat he finds the service an intricate affair with many changes. If no one comes to his assistance, he is likely to suffer so much embarrassment or is kept so entirely out of the service through inability to find the places in the psalter and hymn book that he will have no desire to repeat the experience. It is here that the teacher has the greatest opportunity and a corresponding responsibility. If the child loves his teacher, an invitation from him to attend church in his company will be well-nigh irresistible. The joy of being with the teacher will furnish a compelling motive for attendance, and the pupil will find such satisfaction in the experience that he will be eager to repeat it. Even if the teacher is the only person he knows, the child feels in his presence that he is in a friendly atmosphere and is neither diffident nor embarrassed. In fact, all the difficulties that beset the one who attends church alone are unknown to the fortunate child who has found a companion in his teacher.

2. Learning about church activities and benevolences. The church should make provision in its budget for the full financial support of its school for religious education. There are many reasons why this should be done, but the only one that need be considered here is the opportunity such a plan gives for the Sunday school to instruct the children concerning all the enterprises for which the church spends money. You cannot teach giving unless you make it possible for the children to exercise the grace of giving. When the schedule of the school provides for certain Sundays on which its gifts are to go to the local church and devotes the others proportionately to missions, benevolences, and charities, it is possible to make the children intelligent concerning all the work that the church is doing. In one school where this plan was in operation one of the pupils was much surprised to learn that any money was needed to pay the pastor. He had supposed that the minister worked all week, as his father did, to earn money for his support, and then "just preached on Sundays." At a later date, when some of the reasons why the church must have money were being given, the sexton's salary was mentioned. Several of the boys frankly said they thought that was a great deal of money to pay a sexton for attending to the furnace and opening the church on Sunday. The superintendent suggested that possibly he had other things to do and advised them to elect a committee of two to interview the sexton and ask him what he did for the church and the Sunday school. The committee was chosen and came the next Sunday with a very long, itemized list of the sexton's duties. After hearing them read all the juniors decided that the sexton was under- rather than overpaid. One point in the report was salutary to the juniors themselves, for the sexton mentioned that on Sunday afternoon he often had to spend half an hour or more picking up papers from the floor of the junior room, putting away books, and in other ways making the room presentable for the young people's ser-

vice. The committee said, "We don't think it's fair for Mr. Stiles to have to do that." The rest agreed with them, and the committee was continued in office to see that no papers were thrown on the floor and that all books were put away at the end of the session. The work of denominational benevolences and missions and of local charities was presented through stories of concrete cases in which help had been given, and the interest of the children was intense. Their gifts the first year were double what they had given before, but the amount of the gifts is of relatively minor importance. The great advantage was that the children were so informed and inspired that they became both intelligent and cheerful givers to every branch of the church work and to community charities.

3. Finding out how the church is governed. Toward the end of the junior period, when the children are learning a good deal in day school about the government of their city or town, county, State, and nation, they should learn something of the way in which their church is governed. The instruction must be simple, but it should be sufficiently comprehensive to familiarize them with the titles of the various officials in the church and with their chief duties. Methodist children, for instance, should know why Quarterly Conferences are held in the local church, what questions are decided in the Annual Conference, what is the purpose of the General Conference, and what are the duties of the pastor, trustees, stewards, district superintendents, and general superintendents.

4. Joining the church. (1) *The child's need of the church.* The need of the church, which is said to be a childhood growth, is a part of the normal experience of the child at the time of the first spiritual awakening. He has a natural desire "to belong"; he wishes to be a member of all the groups that are organized to do any one of the things in which he is interested. When he sees how the church is helping in the community, in the nation, and all over the world; when he realizes that the church

is a place of prayer, praise, fellowship, and good will, ready always to minister to any human need, he wishes to become a member. He is glad to take this step, also, as a declaration of his loyalty to Jesus Christ. The act of joining the church makes a deep impression upon the child, and the memory of it exerts a steadying power in the after days and helps him to realize the meaning and importance of the allegiance upon which he has entered.

(2) *Enlisting the cooperation of parents.* In a Junior Department there were twenty boys and girls who had expressed a determination to take Jesus as their Leader and Example, and all of them wished to join the church. Among them was a child who came from a Catholic family. Nine had parents that were at least nominally Protestant Christians. The only opposition that was made to the step the children wished to take was from the members of the church to which the Sunday school belonged. Three who declared that the children were too young to know what they were doing acknowledged that they had not talked with them at all and were asked to do so. Two of them after the conversation reported to the pastor that the children knew more about what it meant to be a Christian than they had ever known themselves. One entire family was brought into a new and vital relationship with the church as the result of the child's experience, which at first they had not only disapproved but resented. But the rest positively refused to consider having their children join the church and even reproved them for the stand they had taken. The pastor suggested to the junior superintendent after this experience that it would be well to issue this pledge for the parents to sign: "I solemnly promise that if my child should decide to be a Christian and should wish to join the Christian Church, I will not put any stumbling-blocks in his way." It is to be hoped that no such extreme measure as this will ever be necessary; but when a child manifests a desire to join the church, the parents should be visited and the whole matter

talked over frankly. If it is possible to overcome their objections—if they have any—it is highly desirable to do so, lest the child's new zeal may be chilled by the opposition of those he loves; but if the parents positively refuse to let the child join the church, he can be shown that the best way to win the consent of his parents is by living a Christian life in his home and so showing his fitness to be a church member.

(3) *A beginning, not an end.* A Sunday-school teacher went to her superintendent one Sunday, and, to his great surprise, presented her resignation.

"How is this?" he asked. "I thought you were intensely interested in your class, and I know the girls are very fond of you."

"Oh, yes," was the answer. "I have been interested in the work; but the last two of my girls joined the church last Sunday, so there is no reason why I should keep on teaching them, and I would like to have my Sundays free."

It is unfortunately true that the church and many Sunday-school teachers in the past have apparently considered that the religious education of a child or youth was complete when he joined the church. When a boy announces that he is going to college, no one thinks of him as a college graduate. Much less is a child who makes the decision to be a follower of Jesus and joins the church a finished Christian. Instead of having reached the end he stands at the beginning of a conscious, lifelong struggle against everything that will prevent the triumph of righteousness. He needs all the aid that the church can give him and needs his Sunday-school teacher perhaps more than ever before. For as the days go by and he finds himself beset by the same swarm of little temptations, possibly finds himself not very much stronger to conquer them, he is apt to conclude that his decision did not mean so much after all. There is a challenge in the extraordinary and difficult tasks which awakens the best that is in us, but the humdrum duties of the everyday are uninteresting and irksome. It

is over the desert of the ordinary that the child needs help, especially after he has had an unusual experience in his spiritual life.

(4) *A class for young Christians.* Both before and after the child joins the church he should be given special instruction concerning how a young Christian will "carry on" in the affairs of his everyday life. In one such class when the subject of play was brought up, there was a long discussion on the question of whether it is right to play marbles "for keeps." Before the end of the conversation every boy was convinced that it is wrong, and the reasons that caused this conviction came largely from the boys themselves. The subject of prayer is always interesting to the children, largely because even in Christian homes they have not been given any instruction or guidance in prayer since they were first taught to repeat a rote prayer of some kind.

At the beginning of the class the teacher will have to suggest the subject for discussion, but very soon the children will bring their own problems. "When we get a pupil to the place where he is continually raising problems and where he is sure he can come to us and be put on the road to an answer in such a way as will leave him still more anxious to know something else, we are sure of his interest and his progress. This is our biggest and most natural way to motivate instruction."¹

5. The great objective. The purpose underlying the religious education of children is not to bring them into the church. If it were, the educational process would end when that aim had been attained. The purpose is to give instruction fitted to the needs of the child and motives that will appeal, in order that he may do the right and find satisfaction and pleasure in it. In this way the habits will be formed and attitudes developed which constitute the kind of character that will find in the church a congenial

¹ *The Use of Motives in Teaching Morals and Religion*, by Thomas Walton Galloway.

atmosphere and field for activity. The strongest motives that the child knows at first may be love for and loyalty to his Sunday-school teacher. But later he will realize that all he admires in his teacher and every worthy quality found in his chosen heroes are exemplified in the life of the Son of God. Then his consciousness of his relationship to Jesus as his Helper and Friend awakens, and from that time the dynamic behind every worthy deed and desire will be loyalty to and friendship with Jesus Christ.

The teacher who so guides his pupils that this great objective is attained has successfully discharged one of the greatest of all commissions. He has made the way of righteousness straight and plain for the march of joyous young life and has helped children to attain a moral stamina that not even the storms of adolescence can destroy.

QUESTIONS AND SUGGESTIONS

1. What difficulties stand in the way of a child's forming the habit of church attendance?
2. How may the Sunday school help to overcome these difficulties?
3. List the facts about the church and its activities in which a child would be interested.
4. What can the teacher do to help the child form the habit of church attendance?
5. In what ways does a child need the church?
6. What reasons would you give if endeavoring to persuade a parent to let his child join the church?
7. What should be done for the child who has become a church member?
8. What is the great objective?

APPENDIX A

STANDARD FOR A JUNIOR DEPARTMENT

The Standard for a Junior Department is that which it is possible for a pupil to become during the years of nine, ten, eleven, and twelve.

What the pupil becomes manifests itself in conduct.

CONDUCT

I. The conduct of a junior pupil may manifest:

1. Love and loyalty to God the Creator and Father, and to Jesus Christ as daily Companion, Guide, and King.
2. Acceptance and public confession of Jesus Christ as his Saviour.
3. Reverence, love, praise, and thanksgiving through worship.
4. Right choices and decisions in increasing numbers.
5. Acts in accord with ideals of moral heroism.
6. Habits of church attendance, daily Bible study, daily prayer, and systematic, intelligent giving.
7. Growth in a life of service to others.
8. An unselfish and cooperative spirit in social relations.

AIMS

II. To realize these ends in conduct, the pupil must have:

1. Knowledge of God in his creative and sustaining power, and of Jesus Christ in his power and majesty.
2. Personal knowledge of Jesus Christ as his Saviour.
3. Experience and training in worship.
4. Such acquaintance with the lives of heroes of the faith as will make him feel the attractiveness and value of right behavior.
5. Knowledge of Bible content and related facts of geography and history.

6. An understanding of what is meant by a Christian life for a junior child.
7. Opportunities for service.
8. Ample opportunity for social contact under guidance.

MEANS

III. As means for realizing these ends, provision should be made for:

1. Religious instruction and religious experiences suited to this stage of moral and spiritual development, secured through
 - (a) The use of Junior Graded Lessons.
 - (b) Graded Junior Supplemental Lessons, when Uniform Lessons are used.
 - (c) Special studies in the Life of Christ in the last year of the junior period.
 - (d) A combination of the story, recitation and question methods in teaching, with use of Bible by pupils, and suitable hand work.
 - (e) The use of pictures, blackboards, maps, and other illustrative material.
 - (f) The memorization of Scripture and church hymns related to the lesson text.
 - (g) Frequent competitive map, memory and Bible drills between classes.
 - (h) Graded correlated Missionary instruction.
 - (i) Graded correlated Temperance instruction.
2. Worship which expresses feelings and aspirations possible to a junior child, secured through:
 - (a) Appropriate service of worship.
 - (b) Reverent atmosphere and proper environment.
 - (c) The superintendent's spirit and manner and the teacher's reverent participation in the service.
3. An environment which inspires natural, reverent worship, and is conducive to orderly study and work, secured through:

- (a) A separate room (curtained or screened place, where room is not available), light, and well ventilated.
 - (b) Separated classes during lesson period (partitions, curtains or screens).
 - (c) Attractive decorations and arrangement.
 - (d) Comfortable chairs and class tables.
 - (e) Adequate material for teachers and pupils.
 - (f) A separate program for entire session, where a room is available.
4. Stimulation through incentives and rewards, in order that right actions may become habitual, secured by:
- (a) Credits given for (1) Regularity, (2) Punctuality, (3) Systematic giving, (4) Daily Bible reading and study, (5) Memory work, (6) Neatness and completeness in handwork, (7) Church attendance.
 - (b) Departmental Honor Roll.
 - (c) Class banner.
 - (d) Department motto, such as "Be ye doers of the Word."
 - (e) Teacher's example and helpfulness.
 - (f) Exhibit of pupils' work.
5. Opportunities for self-expression in conduct, individual and social, secured through:
- (a) Worship in hymn, prayer and Scripture.
 - (b) Participation in class or department drills.
 - (c) Doing required handwork.
 - (d) Giving to the local Church Missions and benevolences.
 - (e) Departmental and individual acts of service.
 - (f) Signing the Temperance and Anti-Cigarette pledge.
 - (g) Frequent social gatherings.
 - (h) Entering into Church membership.
6. Teachers qualified by nature, religious experience and training, that is, teachers who

- (a) Possess a sympathetic understanding of the experiences, interests, needs and possibilities of junior boys and girls.
 - (b) Meet the need of these pupils for Christian adult companionship in everyday life.
 - (c) Live, worship and work in harmony with all that is desired for the pupils.
 - (d) Are graduates or students in a Training Course, a Community Training School or a School of Principles and Methods.
 - (e) Are continuing their specialized training in a Graded Union or by the reading of one specialization book a year.
7. Pupils of nine, ten, eleven, and twelve years of age grouped into classes, according to age, sex, interest, and ability.
- (a) In a small school, a class of boys and girls, separated from other classes.
 - (b) In a larger school, a Junior Department, with a superintendent, officers, class teachers, and classes comprising not more than eight pupils.
 - (c) Class groups:
 - 1. Pupils approximately nine years of age in first-year grade or class.
 - 2. Pupils approximately ten years of age in second-year grade or class.
 - 3. Pupils approximately eleven years of age in third-year grade or class.
 - 4. Pupils approximately twelve years of age in fourth-year grade or class.
 - (d) Promotion of pupils from grade to grade within the department; graduation from the Fourth Grade into the Intermediate Department, with recognition on the annual promotion day.

APPENDIX B

PLAN FOR USING GRADED LESSONS IN A SMALL SCHOOL

A fully graded series of lessons may easily be introduced and maintained in a small school, and each group can be given a graded curriculum with every study in its proper sequence. The following diagram will show clearly how this can be done with six teachers.

FIRST YEAR OF THE CYCLE

<i>Class</i>	<i>Age of Pupils</i>	<i>Lessons to Be Used</i>
1	5	Beginners, Parts 1-4
2	6, 7, 8	Course II
3	9, 10, 11	Course V
4	12, 13, 14	Course VIII
5	15, 16, 17	Course XI
6	18, 19, 20	Course XIV

SECOND YEAR OF THE CYCLE

<i>Class</i>	<i>Age of Pupils</i>	<i>Lessons to Be Used</i>
1	5, 6	Beginners, Parts 5-8
2	7, 8, 9	Course III
3	10, 11, 12	Course VI
4	13, 14, 15	Course IX
5	16, 17, 18	Course XII
6	19, 20, 21	Course XV

THIRD YEAR OF THE CYCLE

<i>Class</i>	<i>Age of Pupils</i>	<i>Lessons to Be Used</i>
1	5, 6, 7	Course I
2	8, 9, 10	Course IV
3	11, 12, 13	Course VII
4	14, 15, 16	Course X
5	17, 18, 19	Course XIII
6	20, 21, 22	Some Elective Course

APPENDIX C

ITEMS OF JUNIOR EQUIPMENT

(For prices address the publishers of this book)

The Junior Motto

This is intended to be framed for the wall of the junior room. It is attractively lettered in blue and white, the junior colors, initial illuminated with silver. Size 34 inches by 12 inches.

The Junior Badge

Sterling silver enameled in the junior colors, blue and white. It represents an open Bible with the words, "Hear, Do" upon it. These words are intended to suggest the junior motto, "Be ye doers of the Word, and not hearers only."

Junior Certificates of Promotion

For promotion from grade to grade in the Junior Department three certificates have been prepared. The one for the children who have done the work of the first grade and are entitled to promotion to the second grade is in silver and blue and has the junior badge in the design. For those promoted from the second to the third grade the card has a design of blue bells. For promotion from the third grade to the fourth grade the design is one of ragged sailors on a silver background. These are all postal card size and should be used in every department, as they are a great help in arousing ambition and stimulating the pupils to work. On each of these cards place is given for crediting the child with whatever honors he has earned during the year. In ordering be sure to give the number wanted *for each year*.

Junior Diploma

For children graduating from the Junior Department into the Intermediate, an artistic diploma has been prepared on which not only the fact of promotion is noted, but the honors that have been earned during the course.

Junior Birthday Cards

One of the best ways in which the junior teacher and superintendent may show an ever-present interest in the children is through the recognition of their birthdays. Attractive birthday cards have been prepared for each of the four junior years. For the first year the card is the same for the boys and girls. For children in the second, third, and fourth years two cards have been prepared for each year, one for boys and one for girls. In ordering *do not fail to state the ages of the children* for whom the cards are desired, and also *whether they are boys or girls*.

Rainbow Bookmark

Made of nine ribbons in the rainbow colors, this is a great help to the children in learning the divisions of the books of the Bible, each ribbon marking a division. The bookmarks are twelve inches long.

Record of Credits

This book will enable a class teacher and the superintendent of the department to know just how each pupil stands in relation to his work. It is a loose-leaf book, each leaf carrying the record of a pupil for the year. It is arranged to begin in October.

Stereographs and Stereoscopes

For each year of the junior course a set of stereographs has been prepared, illustrating the lessons that are capable of illustration in this way. In the first year there are thirty-five, in the second, twenty-five, in the third year, fifty-four, and in the fourth year, thirty-five. Each set is

in a box which is made to look like a book. These stereographs can be purchased in the sets or singly as the purchaser may desire.

Roll of Honor

Size 20 inches by 26 inches. Decorative in design in colors at the top suggestive of a stained-glass window. Obtainable in two styles: (1) Metal strip on top and bottom with eyelet for hanging. (2) Framed in mahogany without glass, but with a removable back for inserting names. Provides spaces for 125 names.

Temperance Pledge Roll

Size 20 inches by 26 inches. The name and border are lithographed in attractive colors. At either side of the name are the portraits of John B. Gough and Frances E. Willard. Spaces for 160 names. Prepared in two styles: (1) Metal strip at top and bottom with eyelet for hanging. (2) Framed in oak without glass.

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